

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

1906—1907

EDITED BY

T. W. RHYS DAVIDS, F.B.A., PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

PROFESSOR OF COMPARATIVE RELIGION AT THE UNIVERSITY OF MANCHESTER

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PUBLISHED FOR THE PALI TEXT SOCIETY

BY

HENRY FROWDE

AT THE OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

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I

REPORT OF THE SOCIETY FOR THE YEAR 1906

THE Pāli Text Society has now been working regularly for a quarter of a century. It has printed, published, and issued post-free to its subscribers fifty-nine volumes (this Journal itself making the sixtieth), containing upwards of 17,000 pages, at the price of 25 guineas. The price is extraordinarily cheap—not much more than half the price which publishers of similar books have found it necessary to charge. But subscribers will never forget the generous donations which have so increased the receipts as to enable the Society to plod steadily on in its good work. Nor will they lose sight of the peculiar conditions under which the Society has been carried on, with no expenditure for the multifarious charges rendered necessary by a business establishment. I have been somewhat keen to complete the work—at least, as regards the canonical texts, and a dictionary summarizing the results—before I die; and there is reasonable hope now that that will really be accomplished. The balance of cash showed by the accounts, and the stock of back issues (for which there is a slow but steady demand, and which represents, therefore, an additional balance of realizable assets), make it fairly sure now that the remaining work will be carried on to a successful termination.

I had intended to give in this issue a full report of the

present state of the Dictionary scheme, but I write with the utmost difficulty, confined to my bed by a painful sickness, and can only say that the necessary funds are nearly all in hand, and that, with the help of the distinguished scholars who have promised to collaborate in the work, it is hoped that it will be carried out in the immediate future.

T. W. RHYS DAVIDS,
Managing Chairman.

II

A NEW KAMMAVĀCĀ.

PROFESSOR OLDENBERG, in his edition of the Vinaya, gave us the formal words used in the transaction of business at the meetings of a Chapter of the Order. Whatever the nature of the business, the formal words to be used are couched in a similar form, though varied to suit the particular occasion. According to the able argument in the Introduction prefixed to his edition of the text, these Kammavācā's, or 'Words of the Act,' are there preserved in the form they had acquired before the Council of Vesāli—that is, in the fifth century B.C.

The formulas are thus preserved in the Khandhakas, each of them in its suitable context; and when Professor Oldenberg and myself were preparing our translation of these Khandhakas only seven of the formulas were known to be extant in a separate form, apart from their context in the Khandhakas. On that we said in our Introduction : *

'The misfortune that these forms are not all now separately extant is probably simply due to the fact that the formulas separately preserved are the only ones which continued to be used in actual services among members of the Order.'

We still remain almost entirely in the dark on this point. We know that the old form of words is still used, with very slight and unimportant changes, on the occasion of the admission of a new member to the brotherhood. This formula, or ritual, the Upasampadā Kammavācā, is extant separately. Numerous manuscripts of it have reached

* 'Vinaya Texts' (translated by Rhys Davids and Oldenberg), vol. i., p. xx.

Europe, and it has been three times edited. Clough in 1834 translated six others.* Frankfurter, in his 'Handbook of Pali,' published in 1883, gave two new ones, and in 1892 Baynes edited and translated seven more. We thus, including the first, have sixteen of these formularies, all extant in separate manuscripts, and all, I think, coming from Burma. But we do not know to what extent—how often, and in what places there—they are actually in use now. In spite of the absence of manuscripts of such forms of words from Siam and Ceylon we know that meetings of the Chapter are still held there to receive fresh members and to recite the Patimokkha, but we do not know whether they are still held for other purposes, and we have no information as to the practice in past times in India.

This is the more to be regretted as the sixteen separate Kammavācās we have, though they follow generally the ancient scheme set forth in the Khandhakas, show considerable variations and additions in their details. The words are never quite the same. This is precisely what we should expect. In different times and places, and for different reasons, changes were introduced—new formulas were made in imitation of the old ones to meet new circumstances, or the old formulas were arranged in a different order; and it would be very interesting if we could ascertain the why, and the when, and the how.

For this is not a mere dry-as-dust inquiry. Each change in an ancient ritual is coincident with, the result of, evidence of, a change also either in outward circumstances, or in trend of opinion as to doctrine, or as to the ethics of legal procedure, or as to the organization of the brotherhood. Had the Order adhered to the old procedure, which was frankly democratic—and it has done so, with little change, so far as the evidence enables us to judge, in Burma, Siam, and Ceylon—we should not have seen those fundamental differences, those strange developments which have resulted in Tibet in a Buddhist Pope, with his cardinals

* In 'Miscellaneous Translations from Oriental Languages,' London, 1834.

and abbots, wielding a temporal and spiritual sovereignty. The changes which ended thus were, in all probability, brought about by minute instalments.

It is therefore not without importance that a new Kammarācā has been discovered by G. L. M. Clauson, K.S., of Eton College, among the Oriental manuscripts in the library there. It starts with the formula preserved in Vinaya, ii. 51, beginning at line 8 from the bottom of the page, and continuing to the end of the section. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 42, § 2 to the end. It then goes on, with some variations, in the words of the old formula preserved at Vinaya ii. 39, § 2 to the end. The order followed is therefore precisely the reverse of that laid down in the ancient manual of canon law, and the variations are interesting. That this order, and not that in the Vinaya, was followed in Burma is confirmed by the last of the Kammarācās given by Mr. Baynes,* which very closely resembles the present one. But even between these two there are considerable variations, and the present one includes phrases not found either in the Vinaya or in Mr. Baynes's text.

Though, therefore, the document (like so many ancient legal documents nearer home) is, from its constant repetitions, tedious enough, it has been thought advisable to place it on record as a small contribution to the evidence on a large and important question. It has been carefully copied out in full by the discoverer himself.

T. W. RHYS DAVIDS.

* *J.R.A.S.*, 1897, pp. 62-74.

COD. OR. BIB. ET. D.

THIS text being partly new I give it in full. The codex is of the same shape as other Kammavācā manuscripts, but the leaves are made of a substance very like bone; they are rather brittle; they are not lacquered, but merely painted, and the painted characters are rather liable to fall off, leaving, however, enough mark to show what they are. Unfortunately, the text is damaged in places owing to the splitting of the leaves.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā saṅghādisesā āpattiyo āpajji,† sambahulā āpattiyo ekāhapaticchannāyo,* sambahulā āpattiyo dvihapaticchannāyo, sambahulā āpattiyo tihapaticchannāyo, sambahulā āpattiyo catuhapaticchannāyo, sambahulā āpattiyo pañcāhapaticchannāyo, sambahulā āpattiyo chahapaticchannāyo, sambahulā āpattiyo sattāhapaticchannāyo, sambahulā āpattiyo aṭṭhāhapaticchannāyo, sambahulā āpattiyo navāhapaticchannāyo, sambahulā āpattiyo dasāhapaticchannāyo. Sohaṃ bhante saṃghaṃ tāsāṃ āpattinaṃ † yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena *samo-dhānaparivāsaṃ* yācāmi.

Tikkhattuṃ yācitabbaṃ.

2. Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā āpattiyo ekāhapaticchannāyo sambahulā āpattiyo dvihapaticchannāyo sambahulā āpattiyo tihapaticchannāyo sambahulā āpattiyo catuhapaticchannāyo sambahulā āpattiyo

* The manuscript always has ekāha°, dviha°, and tiha°; and also always catuha°, except in § 2, where it reads catūha°.

† So always.

pañcāhapaticchannāyo sambahulā āpattiyo chāhapaticchannāyo sambahulā āpattiyo sattāhapaticchannāyo sambahulā āpattiyo atthāhapaticchannāyo sambahulā āpattiyo navāhapaticchannāyo sambahulā āpattiyo dasāhapaticchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yāceti. Yadi saṃghassa pattakallaṃ saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ dadeyya.

8. Esa ñatti.

Supātu me bhante saṃgho. yaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji, sambahulā . . . pe . . . dasāhapaticchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yāceti. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsassa dānaṃ, so tuṇh'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam atthaṃ vadāmi. Supātu . . . la (§ 3) . . . bhāseyya.

Tātiyam pi etam atthaṃ vadāmi. Supātu . . . la (§ 3) . . . bhāseyya.

4. Dinno saṃghena itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāso. Khamati saṃghassa, tasmā tuṇhi,* evam etaṃ dhārayāmi.

5. Parivāsaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . parivāsaṃ yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivāsāmi vediyāmi.† Aham bhante vediyatīti maṃ saṃgho dhāretu parivāsaṃ nikkhipāmi vattaṃ nikkhipāmi.

6. Aham bhante . . . la (§ 1) . . . yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Sohamparivuttha-

* So always.

† M.S. vediyāmi.

parivāso ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yācāmīti*.

Tikkhattuṃ yācitabbaṃ.

7. Suṇātu me . . . la (§ 3) . . . parivāsaṃ yāci. Saṃgho itthanāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapatiṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. So parivuṭṭhaparivāso ayaṃ itthanāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yācati*.

Yadi saṃghassa pattakallaṃ saṃgho itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ dadeyya*.

8. Esa ñatti.

Suṇātu . . . la (§ 7) . . . mānattaṃ deti. Yassāyasmato khamati itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattassa dānaṃ so tuṇh'assa, yassa nakkhamati so bhāseyya*.

Dutiyaṃ pi etaṃ atthaṃ vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

Tatiyaṃ pi etaṃ atthaṃ vadāmi. Suṇātu . . . la (§ 8) . . . bhāseyya.

9. Dinnaṃ saṃghena itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ*. Khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmīti.

10. Mānattaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . samodhāna-parivāsaṃ yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapatiṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivuṭṭha-parivāso aham bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca *chārattaṃ mānattaṃ yāci*. Tassa me saṃgho tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannā-

nañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. Soham mānattaṃ carāmi vediyāmi. Aham bhante vediyatīti maṃ saṃgho dhāretu mānattaṃ nikkhipāmi vattaṃ nikkhipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācāmiti.

Tikkhattuṃ yācitabbaṃ.

11. Supātu me . . . la (§ 7) . . . mānattaṃ yāci. Saṃgho itthannāmaṃsa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃsa bhikkhuṃ *abbheyya*.

12. Esa ñatti.

Supātu me . . . la (§ 11) . . . *abbhānaṃ* yācati. Saṃgho itthannāmaṃsa bhikkhuṃ *abbheti*. Yaśśāyasmato khamati itthannāmaṃsa bhikkhuno *abbhānaṃ* so tuṇh'assa, yassa nakkhamati so bhāseyya.

Dutiyāṃ pi etaṃ atthaṃ vadāmi. Supātu me . . . la (§ 12) . . . bhāseyya.

Tatiyāṃ pi etaṃ atthaṃ vadāmi. Supātu me . . . la (§ 12) . . . bhāseyya.

Abbhito saṃghena itthannāmo bhikkhu. Khamati saṃghassa, tasmā tuṇhi, (evam etaṃ dhārayāmiti).*

G. L. M. CLAUSON.

ETON COLLEGE,
November 6, 1906.

* These last three words are supplied, there being no room for them in the MS.

III

THE ZEN SECT OF BUDDHISM

By DAISETZ T. SUZUKI

FOREWORD.

DURING the twenty centuries of development in the Far East Buddhism has been differentiated into many sects, which are so far distinct from their original Hindu types that we are justified in designating Far-Eastern Buddhism by a special name. Though, as a matter of course, all these different sects trace back their final authority to the Indian founder, and were introduced by Indian missionaries into the lands where they have been thriving throughout their long history, they would not have reached the present stage of perfection unless they had been elaborated by Chinese and Japanese geniuses. Students of Buddhism, therefore, cannot well afford to ignore or neglect the study of Chinese and Japanese Buddhism, not only in its historical aspect, but also as a living and still growing spiritual force.

Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of Buddha-Heart, but it is popularly known as Zen Sect (*Jhāna* in Pali, *Shan* in Chinese and *Dhyāna* in Sanskrit).

This sect is unique, not only in Buddhism itself, but, I believe, also in the history of religion generally. Its doctrines, broadly speaking, are those of a speculative mysti-

cism, and they are so peculiarly—sometimes poetically and sometimes almost enigmatically—represented and demonstrated, that only those who have actually gained an insight into them and been trained in the system can see their ultimate signification. What the Zen Sect, therefore, most emphatically insists on is one's inner spiritual enlightenment. It does not find any intrinsic importance in the sacred sūtras, or their expositions by the wise and learned. Subjectivism and individualism are strongly set against traditional authority and objective revelation, and, as the most efficient method of attaining spiritual enlightenment, the followers of the Zen Sect propose the practice of Dhyāna (*zenna* in Japanese, and *shanna* in Chinese)—that is, contemplation or meditation.* Hence the name 'Zen,' which is an abbreviation.

HISTORY OF THE ZEN SECT.

INDIA.

According to Zen scholars, their history is considered to have started from the time when the Buddha showed a nosegay of some beautiful golden-coloured flowers to a congregation of his disciples on the Mount of the Holy Vulture. The incident is related in a sūtra entitled 'Dialogue of the Buddha and Mahāpitaka Brahmarāja'† as follows:

* Dhyāna, according to Zen scholars, is not exactly meditation or contemplation. A man can meditate on a religious or philosophical subject while disciplining himself in Zen, but that is only incidental. What Zen practice aims to attain is to keep one's mind always well balanced, and not to allow any impetuous thought to disturb its serenity.

† The exact title of the sūtra is 'Sūtra on the Questions of Mahāpitaka Brahmarāja' ('*Ta tsang fan wang shuo wên ching*' in Chinese). I am at present unable to verify the statement made in the text, for Nanjo's Catalogue, as well as that by S. Fujii (Kyôto, 1898), do not contain any sūtra corresponding to that title. My statement of the incident is a traditional one as related by Zen scholars, who are generally indifferent in matters like this, and who will not trouble themselves to verify the authority for a statement. I have a strong

'The Brahmarāja came to a congregation of Buddhists on the Mount of the Holy Vulture, and offering a bouquet of palāṣa (?) flowers to the Buddha, prostrated himself on the ground and reverently asked the Master to preach the Dharma for the benefit of sentient beings. The Buddha ascended the seat, and brought forth the flowers before the congregation of gods and men. But none of them could comprehend the meaning of this act on the part of the Buddha, except the venerable Mahākāshyapa, who softly smiled and nodded. Then exclaimed the Buddha: "I am the owner of the Eye of the Good Law, which is Nirvana, the Mind, the mystery of reality and non-reality, and the gate of transcendental Dharma. I now hand it over to Mahākāshyapa."'

Mahākāshyapa transmitted this Eye, which looks into the deeps of the Dharma, to his successor, Ānanda, and the transmission is recorded to have taken place in the following manner:

Ānanda asked Kāshyapa: 'What was it that thou hast received from the Buddha besides the robe and the bowl?' Kāshyapa called: 'O Ānanda.' Ānanda replied: 'Ay.' Thereupon Kāshyapa said: 'Wilt thou take down the flag-pole at the gate?' Upon receiving this order, a spiritual illumination came over the mind of Ānanda, and the 'Seal of Spirit' was handed over by Mahākāshyapa to this junior disciple.

The Zen Sect acknowledges the following twenty-eight patriarchs after the Buddha, who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D.: (1) Mahākāshyapa; (2) Ānanda; (3) Çānavāsa; (4) Upagupta; (5) Dhrtaka; (6) Micchaka; (7) Vasumitra; (8) Buddhānanda; (9) Buddhamitra; (10) Parçva; (11) Punyayasha; (12) Aṣvaghosha; (13) Kapimāla; (14) Nâgārjuna; (15) Kanadeva; (16) Rahu-

suspicion that the incident was fabricated by early Chinese Zen teachers, probably when they were challenged by rival sects to produce their historical authority to justify their claim for orthodoxy. But this awaits further investigation.

rata ; (17) Sanghānanda ; (18) Kayaçata ; (19) Kumārata ; (20) Jñāyata ; (21) Vasubandhu ; (22) Manura ; (23) Haklena ; (24) Sīmha ; (25) Bhaghaṣita ; (26) Punyamitra ; (27) Prajñātara ; (28) Bodhidharma (usually abbreviated Dharma).*

CHINA.

Bodhidharma, the twenty-eighth patriarch in India and the first in China, was the third son of the King of Hsiang Chih (Kasi ?) in Southern India. He became monk after he had reached manhood, and studied Buddhism under Prajñātara for some forty years, it is said. After the death of his teacher, he assumed the patriarchal authority of the Dhyāna school, and energetically fought for sixty years or more against heterodox schools. After this, in obedience to the instruction which he had received from Prajñātara, he sailed for China, spending three years on the way. In the year 520 he at last landed at Kuang Chou, in Southern China. The Emperor Wu, of the Liang dynasty, at once invited him to proceed to his capital, Chin Liang (modern Nanking). The Emperor was a most devoted Buddhist, and did everything to promote the interests of his religion, but this not without a personal consideration. Therefore, as soon as his reverend guest from the West was settled in his palace, his first question was : ' I have built so many temples and monasteries, I have copied so many sacred books of Buddha, I have converted so many Bhikshus and Bhikshunis ; now what merit does your reverence think I have thus accumulated ? ' To this, however, the founder of the Zen Sect in China coldly and curtly replied : ' Your Majesty, no merit whatever.'

The Emperor Wu asked him again : ' What is considered by your reverence to be the first principle of the Holy Doctrine ? ' Said Dharma : ' Vast emptiness, and nothing

* How the transmission took place among these patriarchs, as in the case between Mahākāshyapa and Ānanda, is related in the Chinese work entitled ' Chuan tōng lu ' (Transmission-lamp-records).

holy therein.' The Emperor could not comprehend the signification of this answer, and made another query : ' Who is he, then, that now confronts me ?'

By this he perhaps meant that, if there were nothing but vast emptiness and absolute transcendentality in the first principle of existence, why, then, do we have here a world of contrasts and relations ? Are not some of us regarded as holy and others wicked ? And Bodhidharma, who stands at this moment before the Emperor, belongs to the first class. How is it that his answer seems to contradict the facts of experience ? Hence the question : ' Who is he, then, that now confronts me ?' It is interesting to notice the similarity between this conversation and the first talk between the Greek King Milinda and Nāgasena (Rhys Davids, ' Questions of King Milinda,' vol. i., pp. 40-45).

But Dharma was the apostle of mysticism, and scholastic discussion did not appeal to him. His reply was quite terse : ' I know not, your majesty.'

Being convinced that his august patron was not qualified to embrace his faith, Dharma left the State of Liang and went to the State of Northern Wei, where he retired into the Shao Lin monastery. It is said that he spent all his time, during a period of nine years there, silently sitting against the wall and deeply absorbed in meditation, and for this singular habit he is said to have earned the title of ' the wall-gazing brahmin.'

Finally, there came to him a former Confucian scholar, named Shên Kuang, who, not being satisfied with the teaching of his native teacher, decided to follow the faith of Dharma. The latter, however, seemed to have altogether ignored this man, for he did not pay any attention to the earnest supplications of this seeker of truth. We are told that Shên Kuang in the face of this cold reception stood in the snow on the same spot throughout seven days and nights. At last he cut one of his arms with the sword he was carrying in his girdle, and presenting this before the imperturbable Dharma, he said : ' This is a token of my sincere desire to be instructed in your faith. I have been seeking peace of mind these

many years, but to no purpose. Pray, your reverence, have my soul pacified.'

Dharma then answered: 'Where is your soul? Bring it out before me, and I shall have it pacified.' Shên Kuang said: 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed: 'I have pacified your soul.' And Shên Kuang all at once attained spiritual enlightenment, which removed all his doubts and put an end to all his struggles.

Dharma died in the year 528, at the age, according to tradition, of about 150. Shên Kuang (485-593) was given by Bodhidharma the Buddhist name Hui K'o, and became the second patriarch of the Zen Sect in China.

Hui K'o handed over the 'Seal of Buddha-Heart' to his foremost disciple, Sêng Ts'an (died 606), who was successively followed by Tao Hsin (died 651) and Hung Jên (died 675). After Hung Jên the Sect was divided into two schools, Southern and Northern. The latter, representing heterodoxy, had no issue, and made no further development; but the Southern School, which was led by Hui Nêng, the sixth patriarch, continued the orthodox line of transmission, which, though long inactive and really dead in its land of birth, is still flourishing in Japan.*

The sixth patriarch, Hui Nêng, was a great religious genius, and his life marks an epoch in the history of the Zen Sect in the Far East. It was due to him that his Sect, hitherto comparatively inactive and rather tending to ascetic quietism, now assumed a more energetic rôle in the demonstration of its peculiar features, and began to make its influence more and more felt, especially among the thoughtful class of people.

* In the Zen Sect succession is considered very important in the transmission of its faith. Each Zen master must be sanctioned and authorized by his predecessor, without which he represents heterodoxy. His interpretation of the spiritual experience may differ from that of his predecessors, or he may be inclined to emphasize a certain phase of his faith which he thinks was neglected, but his authority to do so must be acknowledged by his teacher.

His missionary activities began immediately after the death of his predecessor, Hung Jên—that is, in the year 675. He gathered about himself many able disciples, through whom the Sect made rapid development, dividing itself into several schools, which enjoyed prosperity throughout the T'ang (618-905) and the Sung (960-1278) dynasties, which were the golden age of the Zen Sect. A collection of the sermons of the sixth patriarch, known as '*Fa pao t'an ching*,' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen Sect. (We shall have a quotation from this book later on.)

An interesting story is told of the sixth patriarch, Hui Nêng—how he came to succeed Hung Jên in his religious authority. The fifth patriarch wished to select his spiritual heir among his many disciples, and one day made the announcement that anyone who could prove his thorough comprehension of the religion would be given the patriarchal robe, and proclaimed as his legitimate successor. According to this, one of his disciples, who was very learned and thoroughly versed in the lore of his religion, and who was therefore considered by his brethren in faith to be in possession of an unqualified right to the honour, composed a stanza expressing his view, and posted it on the outside wall of the meditation hall, which read :

'This body is the Bodhi-tree ;
The soul is like a mirror bright :
Take heed to keep it always clean,
And let not dust collect on it.'

All those who read these lines were greatly impressed, and secretly cherished the idea that the author of the gâthâ would surely be awarded the prize. But when they awoke next morning, they were surprised to see another written alongside of it, which ran as follows :

'The Bodhi is not like the tree ;
The mirror bright is nowhere shining :
As there is nothing from the first,
Where can the dust itself collect ?'

The writer of these lines was an insignificant monk, who spent most of his time in pounding rice for the brotherhood. He had such an unassuming air that nobody ever thought much of him, and therefore the entire monastery was now set astir to see this bold challenge made upon its recognized authority. But the fifth patriarch saw in this unpretentious monk a future leader of mankind, and decided to transfer to him the mantle of his office. He had, however, some misgivings concerning the matter, for the majority of his disciples were not enlightened enough to see anything of deep religious intuition in the lines composed by the rice-pounder, Hui Neng; and if he were awarded the prize they might do him violence. So the fifth patriarch gave a secret sign to Hui Neng to come to his room at midnight, when the rest of the brotherhood was fast asleep. Then he gave him the bowl and robe as insignia of his patriarchal authority in appreciation of his unsurpassable spiritual attainment, and with the assurance that the future of their faith would be brighter than ever. The patriarch then advised him that it would be wise for him to hide his own light under a bushel, until the proper time arrived for his public appearance and active propaganda.

Before the day broke, however, the news of what had happened in secret became noised abroad throughout the monastery, and a party of indignant monks, headed by one named Ming, pursued the fugitive, Hui Neng, who, in accordance with his master's instruction, was secretly leaving the brotherhood. When he was overtaken by the pursuers while crossing a mountain-pass not far away from the monastery, he laid down his robe and bowl on a rock near by, and said to the monk Ming: 'This robe symbolizes our patriarchal faith, and is not to be carried away by force. Take it along with thee, however, if thou so desirest.'

Ming tried to lift it, but it was as heavy as a mountain. He halted, hesitated, and trembled with awe. At last he said: 'I come here to obtain the faith and not the robe. O my brother monk, pray dispel my ignorance.'

Said the sixth patriarch: 'If thou comest for the faith,

stop all thy hankerings. Thinkest thou not of good, thinkest thou not of evil, and see what at this moment thy own face doth look like, which thou hadst even prior to the birth of thy parents ?

Being thus questioned, Ming at once perceived the fundamental reason of things, which he had hitherto sought in things without. He now understood everything, as if he had taken a cupful of cold water and tasted it to his own satisfaction. Out of the immensity of his feeling, he was literally bathed in tears and perspiration, and most reverently approaching the patriarch he saluted him, and asked : ' Beside this hidden sense as embodied in those significant words, is there any other thing which is secret ?'

The patriarch answered : ' In what I have shown to thee there is nothing hidden. If thou reflectest within thyself and recognizest thy own face, which was before the world, secrecy is in thyself.'

Under Hui Nêg, who died 713, the Sect was divided into two schools, represented by two of his foremost disciples, Nan Yo and Ch'ing Yuan. Hui Nêg was the last in the patriarchal line of the Zen Sect. He did not hand down his official insignia to his successors, for he feared that it might cause unnecessary strife and undesirable schism, as illustrated in his own case. With him, therefore, the history of the Zen Sect must be said to turn over a new leaf, not only externally but inwardly. The patriarchal system was destroyed, the question of heterodoxy and orthodoxy was no more ; and any leader who was duly trained under a recognized master, and received his sanction for his spiritual attainment, was at liberty to develop the faith and practice of the Zen Sect in any manner best suited to his individuality. Nan Yo (died 744) and Ch'ing Yuan (died 740) equally represented the orthodox line of their common faith, the difference between the two schools being that one emphasized one aspect and the other another.

From the time of Nan Yo and Ch'ing Yuan onwards the Zen Sect made steady progress, and gained greater

influence among all classes of people, but especially among the educated. During the T'ang dynasty, under which Chinese culture and civilization may be said to have reached its consummation, was the time when Buddhism became thoroughly naturalized in China. It discarded its Hindu garb, borrowed and ill-fitting, and began to weave its own, entirely with native materials and in accord with Chinese taste. Though the doctrinal phase of Buddhism was not yet quite assimilated by the Chinese mind, the Zen Sect developed along its own peculiar line, and became thoroughly Chinese. (This will be more clearly recognized when we treat later of the faith and practice of the Zen Sect.) The greatest masters of Zen were almost all the product of this age, covering a space of about 800 years—that is roughly, from the middle of the T'ang dynasty to the end of the Sung. Many eminent scholars, poets, statesmen, and artists rapped at the monastery door, and greatly enjoyed conversation with the Zen masters. Influence on Chinese culture given by those lay disciples of the sect was considerable. Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country. And from this it can be inferred how great must have been the influence the Zen sect exercised when at the zenith of its prosperity in the latter part of the T'ang, and throughout the Sung dynasty.

JAPAN.

In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former traces back its long ancestral line to the Ch'ing Yuan school, and the latter originated with Rinzai (Lin Tsai in Chinese; died 867), who flourished during the middle period of the T'ang dynasty, and who succeeded the line represented by Nan Yo under the sixth patriarch. The Sodo school was introduced into Japan by Dogen, A.D. 1233, who went over to China early in the thirteenth century, and was duly authorized by his master,

T'ien-T'ung Jü-Ching (died 1228), of the Ch'ing Yuan line. The Rinzai school was officially established in the year 1191 by Yesai. The Hojo family, which was the real head of the Government at that time, greatly encouraged the dissemination of Zen teaching. This resulted in frequent communication between the Chinese and the Japanese masters. And a large number of capable leaders who arose one after another kept up the vitality of Zen faith throughout the succeeding three or four hundred years.

At present the two schools of the Zen Sect in Japan are more or less sharing in the common fate of Buddhism in the twentieth century—that is, it is in a stage of transition from a medieval, dogmatic, and conservative spirit to one of progress, enlightenment, and liberalism. The Rinzai school is more speculative and intellectual, while the Sodo tends towards quietism. The latter is numerically strong, and the former qualitatively so. The recent war in the Far East has served to reawaken the old spirit of nationalism, and young Japan is anxiously investigating the moral and spiritual legacy, the wealth and significance of which it has only recently begun to appreciate.

PRINCIPLES OF THE ZEN SECT.

FACTS AND NOT WORDS.

The Zen Sect is what Western scholars might call mysticism, though its characteristic development and its practical method of discipline are as different from Christian mysticism as Buddhism generally is from Christianity. The latter has always endeavoured to acknowledge the objective existence of a Supreme Being, or the transcendentality of a universal reason. The German school of mysticism, indeed, almost converted Christianity into pantheism, and tried to find God within one's own being. But there is no denying the fact that the Christian mystics were deviating from the original path of Jewish monotheism, which is really the most prominent feature of Christianity.

Buddhism, on the other hand, has shown a pantheistic tendency from the beginning of its history, and though at a certain stage of its development it was disposed towards ethical positivism, it has always encouraged the practice of Dhyāna as a means of enlightenment. It is no wonder that this special discipline came to be emphasized above all others as a saving power, when the Buddhist faith began to wither under the baneful influence of scholasticism. Though mysticism has been frequently misinterpreted and condemned, there is no doubt that it is the soul of the religious life, that it is what gives to a faith its vitality, fascination, sublimity and stability. Without mysticism the religious life has nothing to be distinguished from the moral life, and, therefore, whenever a faith becomes conventionalized, and devoid, for some reason or other, of its original enthusiasm, mysticism invariably comes to its rescue. The recrudescence of Buddhist mysticism in India, and its introduction into China and Japan, is also due to this law of the human mind.

Quite in accordance with this view, the Zen Sect teaches us to disregard or discard the entire treasure of Buddhist lore as something superfluous, for it is no more than a secondhand commentary on the mind, which is the source of enlightenment and the proper subject of study. Zen labels itself as 'a special transmission outside the canonical teaching of the Buddha,' and its practical method of salvation is 'directly to grasp the mind and attain Buddhahood.' It does not rely upon the sūtras or abhidharmas, however exalted and enlightened be the authors of these sacred books. For the ultimate authority of Zen faith is within one's self, and not without. A finger may be needed to point at the moon, but ignorant must they be who take the pointer for the real object, and altogether forget the final aim of the religious life. The sacred books are useful as far as they indicate the direction where our spiritual efforts are to be applied, and their utility goes no further. The Zen, therefore, proposes to deal with concrete living facts, and not with dead letters and theories.

NO SŪTRAS, NO BOOKS.

The Zen Sect thus has no particular canonical books considered as the final authority for its teachings, nor has it any ready-made set of tenets which have to be embraced by its followers as essential to their spiritual welfare. What it claims to have transmitted from the Buddha is his spirit—that is, his enlightened subjectivity, through which he was able to produce so many sacred books. It was this same spirit of the founder of Buddhism that Dharma wanted to instil into the people of the Middle Kingdom. When he was passing away from this world, he wished to see if his disciples understood his spirit. One of the disciples, in response to his question, said: ‘As I understand, the essence of Buddhism is vast emptiness.’

Dharma said: ‘You have obtained only my skin.’

The other replied: ‘As I understand, I give just one glance at it, and it is never repeated.’

Dharma said: ‘You have reached as far as my bone.’

He then asked Hui K’o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said: ‘You have truly grasped my spirit,’ and the patriarchal authority was given to him.*

In such wise the Zen masters handled their religion. They were boldly original, and were not hampered by any traditional teachings of the Buddha. Indeed, the Buddha himself had frequently to suffer a rather unkindly treatment at the hand of his Zen followers. Rinzai, for instance, the founder of the Rinzai school, exclaims: ‘O ye, my disciples, think not that the Buddha was the consummation of being. I consider him no more than the dumping-ground. The Bodhisattvas and Arhats, they are all yokes and manacles that constrain people. Therefore, Mañjuçri wanted to kill Gautama with his sword; Aṅgulimāla tried to injure the

* This incident, as stated here from memory, may not be quite accurate, but it is in the main correct. No work from which to verify it is accessible to me at this moment.

Sakya monk with his weapon. O ye, my disciples, there is no such being as a Buddha, on whom we could lay a hand. The Buddhist doctrines such as relate to the triple vehicle, the five classes of converts, or the Perfect and the Abrupt, are no more than a temporary remedy intended for the diseased, and, in fact, have no intrinsic significance. If they have any at all, it is merely symbolic. The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken. For seek your Buddha and he is lost to you; seek your way and it is lost to you; seek your patriarch and he is lost to you. Therefore, O my disciples, commit not this blunder.*

It is apparent, then, that what Zen teachers endeavoured most energetically to put forward in their missionary work was to make their disciples as original and independent as possible, not only in their interpretation of traditional Buddhism, but in regard to their ways of thinking. If there was one thing with which they were intensely disgusted, it was blind acceptance of an outside authority and a meek submission to conventionality. They wanted life and individuality and inspiration. They gave perfect freedom to the self-unfolding of the mind within one's self, which was not to be obstructed by any artificial instruments of torture, such as worshipping the Buddha as a saviour, a blind belief in the sacred books, or an unconditioned reliance upon an outside authority. They advised their followers not to accept anything until it was proved by themselves to be true. Everything, holy or profane, had to be rejected as not belonging to one's inner reason. Do not cling to the senses, do not cling to intellection; do not rely upon dualism, nor upon monism; do not be carried away by the noumenal or by the phenomenal, but be yourself even as you are, and you shall be as vast as space, as free as the bird in the air or the fish in water, and your spirit will be as transparent as the mirror. Buddha or no Buddha, God or

* In this passage Rinzai seems to refer to the Buddha indiscriminately as a historical personage and as an idealized being.

no God, they are a mere quibbling in words which have no real signification.

KO-AN.

The Dhyâna masters thus naturally had no stereotyped method of instructing their disciples, nor had the latter any regular routine work to go through. The teachers gave instruction offhand whenever and wherever they pleased, and the pupils came to them when they had something to ask them. In the monastery each of them had his own share of work, for the building, grounds, farm, kitchen, daily religious services, and other miscellaneous affairs, had to be attended to by the monks. If they had nothing special to come to the teacher for, and were satisfied with their lot as a monk, they stayed there, quietly observing all the rules relative to the monkish life. They seem to have all acted upon their own initiative in the study of Zen.

The following incident in the life of Rinzai (Lin Tsai), who lived in the first half of the ninth century, well illustrates the monastery life which was prevalent in China then and later.

When Rinzai was assiduously applying himself to Zen discipline under Obak (Huang Po in Chinese, who died 850), the head monk recognized his genius. One day the monk asked him how long he had been in the monastery, to which Rinzai replied: 'Three years.' The elder said: 'Have you ever approached the master and asked his instruction in Buddhism?' Rinzai said: 'I have never done this, for I did not know what to ask.' 'Why, you might go to the master and ask him, "What is the essence of Buddhism?"'

Rinzai, according to this advice, approached Obak and repeated the question, but before he finished the master gave him a slap.

When Rinzai came back, the elder asked how the interview went. Said Rinzai: 'Before I could finish my questioning, the master slapped me, but I fail to grasp its meaning.' The elder said: 'You go to him again and ask

the same question.' When he did so, he received the same response from the master. But Rinzai was urged again to try it for the third time, but the outcome did not improve.

He at last went to the elder, and said: 'In obedience to your kind suggestion, I have repeated my question three times, and been slapped three times. I deeply regret that, owing to my stupidity, I am unable to comprehend the hidden meaning of all this. I shall leave this place and go somewhere else.' Said the elder: 'If you wish to depart, do not fail to go and see the master to bid him farewell.'

Immediately after this, the elder saw the master, and said: 'That young novice who asked about Buddhism three times is a remarkable fellow. When he comes to take leave of you, be so gracious as to direct him properly. After a hard training he will prove to be a great master, and, like a huge tree, he will give a refreshing shelter to the world.'

When Rinzai came to see the master, the latter advised him not to go anywhere else but to Daigu (Tai Yü), of Kao-An, for he would be able to instruct him in the faith.

Rinzai went to Daigu, who asked him whence he came. Being informed that he was from Obak, Daigu further inquired what instruction he had under the master. Rinzai answered: 'I asked him three times about the essence of Buddhism, and he slapped me three times. But I am yet unable to see whether I had any fault or not.' Daigu said: 'Obak was tender-hearted even as a dotard, and you are not warranted at all to come over here and ask me whether anything was faulty with you.'

Being thus reprimanded, the signification of the whole affair suddenly dawned upon the mind of Rinzai, and he exclaimed: 'There is not much, after all, in the Buddhism of Obak.' Whereupon Daigu took hold of him, and said: 'This ghostly good-for-nothing creature! A few minutes ago you came to me and complainingly asked what was wrong with you, and now boldly declare that there is not much in the Buddhism of Obak. What is the reason of all

this? Speak out quick, speak out quick!' In response to this, Rinzai softly struck three times with his fist at the ribs of Daigu. The latter then released him, saying: 'Your teacher is Obak, and I will have nothing to do with you.'

Rinzai took leave of Daigu and came back to Obak, who, on seeing him come, exclaimed: 'Foolish fellow! what does it avail you to come and go all the time like this?' Rinzai said: 'It is all due to your doting kindness.'

When, after the usual salutation, Rinzai stood by the side of Obak, the latter asked him whence he had come this time. Rinzai answered: 'In obedience to your kind instruction, I was with Daigu. Thence am I come.' And he related, being asked for further information, all that had happened there.

Obak said: 'As soon as that fellow shows himself up here, I shall have to give him a good thrashing.'

'You need not wait for him to come; have it right this moment,' was the reply; and with this Rinzai gave his master a slap on the back.

Obak said: 'How dares this lunatic come into my presence and play with a tiger's whiskers!'

Rinzai then burst out into a *Ho*,* and Obak said: 'Attendant, come and carry this lunatic away to his cell.'†

All such incidents as this became soon known throughout the country, for the monks were constantly travelling from

* This is a sort of loud cry, and is made frequently by Zen masters in their religious discourse. *Ho* is Chinese pronunciation; in Japanese it is *katsu* or *kwatsu*, the ultimate vowel of which is only slightly audible.

† This is one of the most noted 'cases' (*Ko-an*) in the history of the Zen Sect. So far as its literary account goes, there seems nothing particularly religious or philosophical or illuminative of the Zen faith. On the other hand, the uninitiated may consider the whole affair a farce, devoid of any import, religious or otherwise. But Zen teachers think that they who understand this 'case' understand everything under and above the sun. To give a typical instance of Zen teaching, I have here reproduced this incident almost as fully as in the original text, 'Rinzai Rok' ('Lin tsai lu' in Chinese).

one monastery to another, and they were made subjects of their religious discussion. They are technically known as 'ko-an' (*kung-an* in Chinese), literally meaning 'official record,' or a judicial case which has to be examined before a tribunal of the Zen jurists. Later in the history of the Zen Sect these records were shown by the master to his pupils, as the means of attaining spiritual enlightenment and comprehending the inner spirit of Buddhism. A few instances are given here to let our readers have a general idea as to the Zen teaching.

1. A monk asked Dozan (Tung Shan, 806-869): 'Who is the Buddha?' And the master replied: 'Three pounds of flax.'^{*}

* On this the well-known author of the 'Heki-gan Shu' ('Pi Yen Chi') comments: 'This "judicial case" is very much misunderstood by some of the masters, as they do not know how to masticate and digest and appreciate it. Why? Because it is insipid and devoid of taste. Many answers have already been given to the query, What is the Buddha? Some say, "He is in the sanctum;" others, "He is the one with the thirty-two marks;" and still others, "He is a bamboo-whip made at Chang Lin Hill." But Dozan's answer, "Three pounds of flax," goes far beyond all these, and puts the old masters to silence. Those who do not understand him imagine that he was at the time in the kitchen weighing the flax, when a monk approached and asked him about the Buddha, and that he gave the answer as reported. Some think that Dozan is ironical, for when he says east he means west. Some say that as the inquisitive monk, not knowing himself who was a Buddha, came to Dozan and asked the question, so the master answered him in a roundabout way. Oh, these palsy-stricken commentators!

'There is another class of scholars who say that those three pounds of flax are no more than the Buddha himself. How far off the track they are! If they labour to unravel Dozan's words in this manner, they will not be able even to dream of the proper solution, though they might work till the end of eternity.

'Why? Because words are a mere vessel in which the reason is carried. If you comprehend not the spirit of the master, but only want to grope in the dark maze of words, you would never catch a glimpse of the spirit. Says an ancient sage: "Reason as such has no expressions, but it is through expressions that it becomes manifest; and when we know the reason we neglect expressions." Only they that have penetrated the veil reach the first fact.

2. A monk asked Suibi (T'sui Wei) what is the significance of the first patriarch's coming over to China. (This is considered generally to be tantamount to asking the first principle of Buddhism.) Suibi said: 'Wait till nobody is around here, and I shall tell you of it.' They entered into the garden, when the monk said: 'There is nobody about here. I pray you tell me.' Suibi then pointed at the bamboo, saying: 'This bamboo has grown so high, and that one rather short.'*

3. Rinzai once delivered a sermon before a gathering of his disciples, in which he said: 'Upon this mass of red-coloured flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates.† Those who have not yet testified this, behold, behold!' A monk came out of the rank, and asked: 'Who is this untitled true man?' The master then descended from the chair and took hold of this monk, saying: 'Speak, speak.' The monk faltered, whereupon, releasing him, remarked Rinzai: 'What a worthless stuff is this untitled true man!' And he returned to his room.

As is seen in these 'judicial cases,' what Zen masters aim to attain is not a secret communion with a Supreme Being, or a hypnotic absorption in the absolute, or the dreaming of a divine vision, or forgetting one's self in a vast emptiness, where all marks of particularity vanish, leaving only the blankness of the unconscious. Their efforts seem to be to come in contact with the universal

'This case of "three pounds of flax" is like the public highway leading to Chang An (capital): each step, up and down, is easy and smooth.'

* A similar story is told of Mok-hyo (Mu Ping), who was asked by a monk what was the first principle of Buddhism. Hyo said: 'What a large melon is this!'

When another master was asked whether Buddhism could be found in a lonely, desolate, unfrequented region among craggy mountains, the master said: 'Yes.' Being further asked how that was, he said: 'Rocks and boulders there are: larger ones are large and smaller ones small.'

† Literally, face-gates.

reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognizes it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as Western philosophers would have it, Zen teachers designate such a one a Buddha, or Bodhisattva, or Daizen Chishiki (great, good, wise man).

NOT ASCETICISM.

Those who are only acquainted with the ascetic phase, or the pessimistic phase of Buddhism may think that the Zen Sect shares it too; but the fact is that the Zen is one of the most positivistic and energetic sects of Buddhism. Be only in accord, it teaches, with the reason of the universe, and the enlightened do not see anything in the world of the senses to be condemned or shunned, as is done by ascetics or pessimists. In this respect the Zen Sect is like other Mahāyānists—that is, they regard sympathy and loving-kindness as the very foundation of their religion. For they refuse to remain in their exalted spiritual position and to leave all their fellow-creatures suffering in ignorance. They come down into this world of particulars, as it were, from their ideal universality. They live like the masses; they suffer, endure, and hope. But their inner life is not disturbed by any tribulation of this world. The process of spiritual development of a Zen follower is pictorially illustrated in the popular book called 'Jūni Gyū no Zu'—that is, 'Twelve Oxen Pictures'—in which the spiritual training of the Zen Sect is likened to the taming of an ox. Were it not for lack of space, those pictures are well worth reproducing.

PHILOSOPHY OF ZEN.

No attempt will here be made to expound the philosophy of Zen which underlies those enigmatic 'ko-an,' a few samples of which have been given above, but I shall limit myself to giving to the reader a translation of certain passages in the

‘Sermons of the Sixth Patriarch’ (‘Fa pao tan ching’), which was really an epoch-making work in the history of the Zen Sect. The book seems to have been compiled by his disciples from their notebooks.*

‘Have your hearts thoroughly purified, and think of the Mahâ-Prajñâ-Pâramitâ. O my good and intelligent brethren, all beings are from the beginning in possession of the Bodhi-Prajñâ (intelligence or wisdom), and the reason why they are unable to realize it is due to their confused subjectivity. You should, therefore, exert yourselves according to the instruction of a great enlightened teacher, and have an insight into the nature of being. The Buddha-nature is the same in the ignorant as in the intelligent; but as there is a difference between enlightenment and confusion, some are called benighted, while others are enlightened. I shall now speak about the doctrine of Mahâ-Prajñâ-Pâramitâ, and lead you to the way of intelligence. Listen to me with hearts true and sincere, as I speak unto you.

‘O my good and intelligent brethren, people are talking all the time about Prajñâ, but they do not comprehend the Prajñâ of their own being. It is like unto talking about food, which does not satisfy the appetite. If they keep on only talking about the supraphenomenal, there will never be a time when they actually have an insight into it. Mere talking is of no avail.

‘O my good and intelligent brethren, Mahâ-Prajñâ-Pâramitâ is a Sanskrit term, and means in our language “the great intelligence that leads to the other shore.” This should be practised in your own heart, and not be talked about with your lips. If talked about and not practised, it is like unto a mirage, phantom, dew, or light-

* The translation of this kind of work is full of difficulties, especially when the writer does not lay claim to philosophical accuracy. The sentences are loosely connected, and important terms are used without definition. The translator hopes that the reader will be satisfied if the general drift of the text has been made sufficiently intelligible in what follows.

ning. If talked about as well as practised, the heart and the mouth are in harmony.

'The Buddha is the essence of your being ; outside of it there is no Buddha.

'What is Mahā? Mahā means "great." The vastness of the mind is like unto space: it has no limits, it is neither square nor circular, it is neither large nor small. It has no colour, such as blue, yellow, red, or white. It has also no magnitude, such as high or low, long or short. It is, again, free from anger and joy ; it is above yes and no, good and evil. It has no tail or head.

'The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense. O my good and intelligent brethren, take heed, however, not to cling to emptiness when I speak thus. This is most important—not to cling to emptiness (or indeterminations). For those who sit quietly absorbed in the contemplation of the absolute (that is, empty) are sinking in blank nothingness.

'O my good and intelligent brethren, space, as we see it about us, embraces all material forms, such as the sun, moon, stars, and constellations, mountains, rivers, and the great earth, the bubbling springs and the murmuring rivulets, grasses, trees, woods and thickets, good men as well as bad, heaven as well as hell, and all the great oceans and all the mountains of Sumeru. Do they not all exist in space? When I speak of the emptiness of one's essence, it should be understood in the same way.

'O my good and intelligent brethren, the self-essence embraces all things, and on that account it is called "great." All things exist in the essence of every sentient being. When you see good and evil existing in this world, do not cling to them, nor shun them, nor be defiled by them. The mind is like unto space, and it is called great—that is, Mahā.

‘O my good and intelligent brethren, they that are confused talk with the mouth, while the wise practise in the heart. Again, they that are confused sometimes sit quietly and disturbed by no thoughts, and they think they are great. Such people as these are not worth mentioning, for their views are faulty.

‘O my good and intelligent brethren, the capacity of the mind is great, and there is not a spot in this universe where it does not prevail. When it is working it is manifest, and through this apparent working we come to the knowledge of all things. All is one and one is all. Coming or going, it knows no restraint; the mind is in its essence freedom, it is Prajñā. O my good and intelligent brethren, all Prajñā-wisdom grows out of your self-essence, and does not come from without. Take heed to avoid errors, for this is the free operation of your inner reason. Be true to yourselves, and everything else will come out true. The mind’s capacity is great and its working universal; it is not concerned with details. Do not commit yourselves to mere talking all day. If you do not practise this in your own hearts, you are like unto a man of low birth calling himself a king, which is unrealizable in him. Such persons cannot be called my disciples.

‘O my good and intelligent brethren, what is Prajñā? Prajñā means in our language “intelligence.” If in all places and at all times your every thought is not benighted, and you always put your intelligence into work, this is Prajñāchāra. When even a single thought of yours is benighted, Prajñā is lost; when even a single thought of yours is enlightened, Prajñā is manifest there. People are so benighted and confused that they do not perceive Prajñā and yet speak of it. Even when the mind is not clear, they pretend to be perceiving Prajñā. They talk all the time about emptiness, and know not what real emptiness means, for Prajñā has no particular form, being the mind itself. One who understands in this wise knows what is Prajñā intelligence.

‘What is Pāramitā? It is the Western language, and

means in this land "to reach the other shore"—that is to say, to be free from birth and death. When you are fettered by the phenomenal, there is birth and death, as the waves are stirred in water, and that we call "this shore." When you are not attached to the phenomenal, there is no birth and death, as water eternally flowing, and that we call "the other shore," or *Pāramitā*.

'O my good and intelligent brethren, confused are they that do mere talking, for at the moment of their thinking they have committed blunders and wrongs. To practise *Prajñā* in every thought, this is in accord with your inner reason. Those who are enlightened in this matter understand *Prajñādharmā*, and those who discipline themselves in this principle are practising *Prajñāchāra*. They are common mortals who do not discipline themselves in this, while they are Buddhas who practise this in their thought.

'O my good and intelligent brethren, common mortals are Buddhas, and all the passions and desires are born of wisdom (*bodhi*). As long as your thoughts are confused you are common mortals, but at the very moment you are enlightened you are Buddhas. When your minds are fettered by sensuality, every desire you cherish is defiled; but as soon as your minds are freed from the bondage, every desire of yours is born of wisdom. O good and intelligent brethren, the *Mahā-Pārajñā-Pāramitā* is to be most honoured, has no equal, and stands all alone. It does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it. By the operation of this great *Prajñā* all the passions, desires, and sensualities are destroyed that arise from the five *skandhas*. By thus disciplining one's self, Buddhahood is attained, and the three venomous passions are converted into morality, tranquillity, and wisdom.

'O my good and intelligent brethren, from this spiritual gate of one *Prajñā* there have issued 84,000 forms of wisdom. Why? Because 84,000 different forms of evil passions are possessed by sentient beings. If they were free from sensuality, wisdom, which is never independent

of one's inner reason, would be manifest all the time. They that are enlightened have no hankering, no repentance, no attachment. In them there is no hypocrisy awakened. Through the operation of one's own true inner reason, which is no more than Prajñâ itself, reflect upon all things and illuminate them, and cling not to them nor shun them. This is the way in which reason is perceived and Buddhahood is attained.'

ZEN AND GENERAL CULTURE.

CHINA.

Apart from the general influence of Buddhism upon Chinese thought, Zen discipline seems to have been singularly acceptable to the Oriental people. Through the medium of the Zen Sect, Indian Buddhism can be said to have been thoroughly naturalized in the Middle Kingdom and also in Japan. It was not so elaborately speculative as some other Buddhist sects, such as the T'ien T'ai, the Avatamsaka, the Mādhyamika, or the Yoga, and this simplicity particularly suited the practical tendency of the Chinese mind. The Zen did not antagonize the doctrines of Confucius, as did Taoism, but instead tried to absorb them within itself as a part of its practical discipline, and this must have been very gratifying to the Confucians, who were fond of rituals and advocated formalism. Again, the Zen had something in it which savoured of Taoism, as it taught non-attachment to things worldly and a mystic appreciation of Nature, and this must have satisfied the Laotzean elements of the country. In short, the Zen was so elastic, so comprehensive, and so ready to reconcile itself to its environment that it finally came to contain within itself everything that was needed by the Chinese mind. No wonder, then, that its influence among the educated as well as the masses was almost phenomenal since its definite establishment in the middle part of the T'ang dynasty. If in those days the Zen Sect had not existed, the repeated

persecutions might have entirely wiped out all trace of Buddhist influence in China, and the resuscitation of Chinese speculative philosophy in the Sung dynasty and the Ming (1368-1628) might have been an impossibility.

Zen teachers of China used most popular and most forcible language instead of foreign, borrowed Sanskrit-Chinese, and this fact must be considered to have not a little contributed to its universal propagation. Almost all the noted monasteries in China at present belong to the Zen Sect, though the monks no more manifest the spirit of the ancient masters. A great majority of those Confucian scholars or cultured officials who are at all acquainted with Buddhism have gained their knowledge from Zen literature. From towards the end of the T'ang dynasty scholars and statesmen who were worthy of note went to the Zen monasteries, and either submitted themselves to the discipline, or delved deeply into its mysterious literature. The tradition seems to be still alive among the educated Chinese of the present day. And the strange fact is that, in spite of their denunciation of the literary demonstration of the faith, the Zen teachers have produced many writings with a style peculiarly their own.

JAPAN.

Into Japan the Zen Sect was introduced in its perfected form at the time when feudalism began to take hold of the country. Its simplicity, directness, and efficiency instantly won the heart of the warrior, and the samurais began to knock at the monastery gate. The Zen does not share those peculiarities of early Buddhism which were acceptable only to people of the leisurely class, nor has it anything to do with pessimism, passivity, or non-resistance. The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen. The so-called Hojo period in the history of Japan, which is noted for able administration, simplicity of life, and the efficiency and energy of the military class, had thus successfully started the Zen Sect

in the land of the Rising Sun. The Zen monasteries, still extant in Kamakura, the ancient capital of the Hojo Government, are monuments of the devotion of its adherents.

The Ashikaga Shogunate that succeeded the Hojo, as well as the Imperial House of those days, greatly patronized Zen, which now thoroughly permeated every fibre of Japanese life and civilization. Not only emperors, statesmen and generals came to see Zen masters, but also men of letters, artists, singers, actors, wrestlers, merchants, masters of tea ceremony, and swordsmen. They could not withstand the overwhelming tide of the mystic discipline which was considered to hold the key to the secrets of life and the universe.

Bushido, which has come lately to be much talked of since the conclusion of the Russo-Japanese war, owes its development to a considerable extent to the Zen Sect. It is, in fact, a production of the three moral forces in Japan—Shintoism, Confucianism, and Buddhism. Each of them has contributed something to the formation of this code of the knighthood of Japan. According to the positions taken by different critics, the share of each of these contributing elements may be emphasized or underrated; but no fair observer will deny that Zen had a great deal to do with the religious and spiritual aspect of Bushido. For the *Lebensanschauung* of Bushido is no more nor less than that of Zen. The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training, and not from any such blind, fatalistic conception as is sometimes thought to be a trait peculiar to Orientals.

ZEN DISCIPLINE.

Zen teachers train their pupils in two ways—intellectual and conative or affective. To develop the speculative power of the pupil, a 'ko-an' or judicial case, which was discussed or constructed by the old masters, is given to him as an object of reflection. The teacher may request the pupil to present his views on such cases as these: 'What is your original face which you have even before your parents were born?' or 'The object of Buddhist discipline is to have an insight into the nature of the mind, and thus to attain Buddhahood. Where, now, do you locate your mind?' or 'All things are said to return to One. Where, then, is the ultimate home of this One?' or 'When an ancient master of Zen was asked what was the essence of Buddhism, he said: "The oak-tree in my garden." What is the signification of this?'

When these questions are given, the pupil will try his best to solve them. He may think that the 'original face' means the ultimate reason of existence, or that the 'One to which all things return' is the absolute ground of things, and has nowhere else to return but to itself. According to these views, he will approach the teacher, displaying before him all his precious stock of philosophical and religious knowledge. But such demonstrations will call forth but a cold reception at the hand of the Zen teacher, though they might be in accord with a conventional interpretation of Buddhist theology. For Zen is not to demonstrate or to interpret or to discuss, but to present the fact of faith as it is. Those who are generally addicted to talking on things which they have never experienced personally, who have taken symbols for things and intellectual representations for realities, will for the first time in their lives realize, when they are so bluntly treated by Zen teachers, how superficial and confused their minds were, and how unsteady was the foundation of their faith. They will thus, under the Zen training, learn to define their notions of things

clearly and accurately ; they will also be induced to reflect within themselves, as well as on things outside, from a point of view quite different from those they had held. Even if they are unable to grasp the signification of the ' ko-an,' this reflective habit which they are going to acquire (though this is not the main object of Zen) will considerably help the pupils in their moral training.

When one case is settled, another and perhaps more complicated one will be given, so that the pupil will be able to see the prevalence of one principle in all cases, and this will be continued as long as he desires.

The conative or affective phase of Zen discipline is accomplished by the means of *zazen* (dhyâna). In this the pupil is required to sit quietly for a certain length of time, during which he will think of the ' ko-an ' given to him. Zazen can be practised by the pupil alone or in company of others in a hall especially built.

Zazen is not meant to induce a trance or a state of self-hypnotization. It aims at keeping the mind well poised and directing attention on any point one wills. Most people, especially in these days of commercial and industrial rush, are so given up to excitements, impulses, and sensationalism that they often prematurely exhaust their nervous energy, and finally lose equilibrium of mind. Zen professes to remedy this useless waste of energy on the one hand, and to increase, as it were, a reserve stock of mentality.

In conclusion, it may be of interest to our readers to see what a Zen teacher of modern times has to say about the practice of Zen, and here I give some extracts from the Reverend Soyen Shaku's work entitled ' Sermons of a Buddhist Abbot,' which is a collection of some of his addresses delivered during his recent visit to America. He occupies a very prominent position in the Zen hierarchy in Japan, and is the Lord Abbot of the historical monasteries of Kamakura, where the Zen Sect of Japan first laid down its foundation.

' What is dhyâna ? Dhyâna literally means, in Sanskrit,

pacification, equilibration, or tranquillization, but as religious discipline it is rather self-examination or introspection. It is not necessarily to cogitate on the deep subjects of metaphysics, nor is it to contemplate the virtues of a deity, or the transitoriness of mundane life. To define its import in Buddhism, roughly and practically, it is the habit of withdrawing occasionally from the turbulence of worldliness and of devoting some time to a quiet inspection of one's own consciousness. When this habit is thoroughly established, a man can keep serenity of mind and cheerfulness of disposition, even in the midst of his whirlwind-like course of daily life. Dhyāna is, then, a discipline in tranquillization. It aims at giving to the mind the time for deliberation, and saving it from running wild; it directs the vain and vulgar to the path of earnestness and reality; it makes us feel interest in higher things which are above the senses; it discovers the presence in us of a spiritual faculty which bridges the chasm between the finite and the infinite; and it finally delivers us from the bondage and torture of ignorance, safely leading us to the other shore of Nirvāna.

'Dhyāna is sometimes made a synonym for *samatha* and *samādhi* and *samāpatti*. *Samatha* is tranquillity and practically the same as dhyāna, though the latter is much more frequently in use than the former. *Samāpatti* literally is "put together evenly" or "balanced," and means the equilibrium of consciousness in which takes place neither wakefulness nor apathy, but in which the mind is calmly concentrated on the thought under consideration. *Samādhi* is a perfect absorption, voluntary or involuntary, of thought in the object of contemplation. A mind is sometimes said to be in a state of *samādhi* when it identifies itself with the ultimate reason of existence and is only conscious of the unification. In this case, dhyāna is the method or process that brings us finally to *samādhi*.

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'Now, the benefits arising from the exercise of dhyāna are more than one, and are not only practical but moral and spiritual. Nobody will deny the most practical advan-

tage gained through presence of mind, moderation of temper, control of feelings, and mastery of one's self. A passion may be so violent at the time of its agitation that it will fairly consume itself to utter destruction, but a cool-headed man knows well how to give it the necessary psychological time of rest and deliberation, and thus to save himself from plunging headlong into the Charybdis of emotion. And this cool-headedness, though in some measure due to heredity, is attainable through the exercise of dhyâna.

‘Intellectually, dhyâna will keep the head clear and lucid, and, whenever necessary, make it concentrate itself on the subject at issue. Logical accuracy depends greatly on the dispassionateness of the arguing mind, and scientific investigation gains much from the steadiness of the observing eye. Whatever be a man's intellectual development, he has surely nothing to lose, but a great deal to gain, by training himself in the habit of tranquillization.

‘In these days of industrial and commercial civilization, multitudes of people have very little time to devote themselves to spiritual culture. They are not altogether ignorant of the existence of things which are of permanent value, but their minds are so engrossed in details of everyday life that they find it extremely difficult to avoid their constant obtrusion. Even when they retire from their routine work at night, they are bent on something exciting which will tax their already overstretched nervous system to the utmost. If they do not die prematurely, they become nervous wrecks. They seem not to know the blessings of relaxation. They seem to be unable to live within themselves and find there the source of eternal cheerfulness. Life is for them more or less a heavy burden, and their task consists in the carrying of the burden. The gospel of dhyâna, therefore, must prove to them a heaven-sent boon when they conscientiously practise it.

‘Dhyâna is physiologically the accumulation of nervous energy; it is a sort of spiritual storage battery in which an enormous amount of latent force is sealed—a force which

will, whenever demand is made, manifest itself with tremendous potency. A mind trained in dhyāna will never waste its energy, causing its untimely exhaustion. It may appear at times, when superficially observed, dull, uninteresting, and dreamy, but it will work wonders when the occasion arises; while a mind ordinarily addicted to dissipation succumbs to the intensity of an impulse or a stimulus without much struggling, which ends in complete collapse, for it has no energy in reserve. Here, let me remark incidentally, can be seen one of the many characteristic differences between Orientalism and Occidentalism. In all departments of Oriental culture a strong emphasis is placed upon the necessity of preserving the latent nervous energy, and of keeping the source of spiritual strength well fed and nourished. Young minds are trained to store up within, and not to make any wasteful display of their prowess and knowledge and virtue. It is only shallow waters, they would say, that make a noisy, restless stream, while a deep whirlpool goes on silently. The Occidentals, as far as I can judge, seem to be fond of making a full display of their possessions with the frankness of a child; and they are prone to a strenuous and dissipating life, which will soon drain all the nervous force at their command. They seem not to keep anything in reserve which they can make use of later on at their leisure. They have indeed candid and open-hearted traits, which sometimes seem wanting in the Orientals; but they certainly lack the profound depth of the latter, who never seem to be enthusiastic, clamorous, or irrepressible. The teaching of Lao-tze or that of the "Bhagavadgītā" was not surely intended for the Western nations. Of course, there are exceptions in the West as well as in the East. Generally speaking, however, the West is energetic and the East mystical; for the latter's ideal is to be incomprehensible, immeasurable, and undemonstrative even as absolute being. And the practice of dhyāna may be considered in a way one of the methods of realizing this ideal.

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'In the "Chandradîpa-samâdhi Sûtra," the benefits of dhyâna practice are enumerated as follows: (1) When a man practises dhyâna according to the regulation, all his senses become calm and serene, and, without knowing it on his part, he begins to enjoy the habit. (2) Loving-kindness will take possession of his heart, which then, freeing itself from sinfulness, looks upon all sentient beings as his brothers and sisters. (3) Such poisonous and harassing passions as anger, infatuation, avarice, etc., gradually retire from the field of consciousness. (4) Having a close watch over all the senses, dhyâna guards them against the intrusion of evils. (5) Being pure in heart and serene in disposition, the practiser of dhyâna feels no inordinate appetite in lower passions. (6) The mind being concentrated on higher thoughts, all sorts of temptation and attachment and egoism are kept away. (7) Though he well knows the emptiness of vanity, he does not fall into the snare of nihilism. (8) However entangling the nets of birth and death, he is well aware of the way to deliverance therefrom. (9) Having fathomed the deepest depths of the Dharma, he abides in the wisdom of Buddha. (10) As he is not disturbed by any temptation, he feels like an eagle that, having escaped from imprisonment, freely wings his flight through the air.

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'The practice of dhyâna is often confounded with a trance or self-hypnotism—a grave error which I here propose to refute. The difference between the two is patent to every clear-sighted mind, for a trance is a pathological disturbance of consciousness, while dhyâna is a perfectly normal state of it. Trance is a kind of self-illusion, which is entirely subjective and cannot be objectively verified; but dhyâna is a state of consciousness in which all mental powers are kept in equilibrium, so that no one thought or faculty is made predominant over others. It is like the pacification of turbulent waters by pouring oil over them. In a smooth, glossy mirror of immense dimension no waves are roaring, no foam is boiling, no splashes

are spattering. And it is in this perfect mirror of consciousness that myriads of reflections, as it were, come and go without ever disturbing its serenity. In trances certain mental and physiological functions are unduly accelerated, while others are kept altogether in abeyance, the whole system of consciousness thus being thrown into disorder ; and its outcome is the loss of equilibrium in the organism, which is very opposite to what is attained through the practice of dhyāna.

‘Again, some superficial critics think that Buddhist dhyāna is a sort of intense meditation on some highly abstracted thoughts, and that the concentration, which works in the same way as self-hypnotism, leads the mind to the state of a trance, called Nirvāna. This is a very grievous error committed by those who have never comprehended the essence of religious consciousness, for Buddhist dhyāna has nothing to do with abstraction or hypnotization. What it proposes to accomplish is to make our consciousness realize the inner reason of the universe which abides in our minds. Dhyāna strives to make us acquainted with the most concrete and, withal, the most universal fact of life. It is the philosopher’s business to deal with dry, lifeless, uninteresting generalizations. Buddhists are not concerned with things like that. They want to see the fact directly, and not through the medium of philosophical abstractions. There may be a god who created heaven and earth, or there may not ; we might be saved by simply believing in his goodness, or we might not ; the destination of evil-doers may be hell and that of good men paradise, or this may be reversed. True Buddhists do not trouble themselves with such propositions as these. Let them well alone ; Buddhists are not so idle and superficial as to waste their time in pondering over the questions which have no vital concern with our religious life. Buddhists through dhyāna endeavour to reach the bottom of things, and there to grasp with their own hands the very life of the universe, which makes the sun rise in the morning, makes the bird cheerfully sing in the balmy spring breeze, and also makes

the biped called man hunger for love, righteousness, liberty, truth, and goodness. In dhyâna, therefore, there is nothing abstract, nothing dry as a bone and cold as a corpse, but all animation, all activity and eternal revelation.

‘Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyâna practice. Their conception of the eightfold dhyâna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyâna, they enter into different stages of samâdhi. They (1) come to think that they are lifted up in the air like a cloud ; (2) they feel the presence of some indescribable luminosity ; (3) they experience a supernatural jôy ; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror ; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space ; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves ; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs ; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samâdhi.

‘But, according to Buddhism, all these visionary phenomena as the outcome of dhyâna are rejected, for they have nothing to do with the realization of the religious life. In the “ S’urângama Sûtra ” fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyâna has to guard himself, and among them we find those psychical aberrations mentioned above.’

LITERATURE.

The Zen Sect is very prolific in writings, though it is an avowed enemy of literature, and it has produced many learned scholars, to whom we are indebted for our ability

to trace its history and development almost to its every step. Among many books treating of the history of the Zen Sect, 'Ching teh chuan têng lu' and 'Hsü chuan têng lu' ('Records of the Transmission of the Light,' all in sixty-six fascicles) are to be recommended. For the earliest treatises of the philosophy of Zen, the reader is referred to the short metrical exposition by the third Zen patriarch of China, entitled 'Hsin hsin ming' ('On Faith'), and the 'Sermons of the Sixth Patriarch' ('Lu tsu tan ching'). Among later Zen literature, illustrative of its full development in a way peculiar to the Far Eastern mind, we may mention 'Lin tsai lu' ('Records of Lin-Tsai') and 'Pi yen chi' ('Collections of Pi-Yen'). For the practice of dhyâna, see 'Fu kwan zazen gi' and 'Zazen yôjin ki.' 'Shôbô genzo' ('The Eye of the Good Law') and 'Shûmon mujin tô ron' ('The Eternal Lamp of the Zen Sect'), both by Japanese Zen teachers, may be very profitably consulted by the uninitiated, though they may feel occasionally as if looking at the moon through a veil.

IV

A CHINESE COLLECTION OF ITIVUTTAKAS

By K. WATANABE

A COLLECTION of Itivuttakas exists in the Chinese Tripiṭaka.*
It was translated by Yuan Chwāng, 650 A.D.†

This Chinese collection consists of seven fasciculi, and the sūtras contained therein are arranged in three parts, each having its subdivisions, which always end, just as the corresponding Pāli Vaggas do,‡ with the verses of the résumé (uddāna).§

I. Eka-dharma-khaṇḍa 一法品	{	I. Sūtras 1—12.
		II. Sūtras 13—24.
		III. Sūtras 25—47.
		IV. Sūtras 48—60.
II. Dvi-dharma-khaṇḍa 二法品	{	I. Sūtras 1—12.
		II. Sūtras 13—24.
		III. Sūtras 25—36.
		IV. Sūtras 37—50.
III. Tri-dharma-khaṇḍa 三法品	{	I. Sūtras 1—13.
		II. Sūtras 14—25.
		III. Sūtras 26—28.

* Nanjio's Catalogue, 714. The author of the Catalogue made here a slight mistake in rendering the Chinese title 本事, a well-known translation for Itivṛttaka 伊帝目多伽, by the Sanskrit 'Mūla-vastu.'

† Nanjio, 1483, vol. v.; 1485, vol. viii. The translation, finished on November 8 of the first year of 永徽, was begun on September 10 of the same year.

‡ Itivuttaka, edited by Windisch, 1890 (Pāli Text Society). I quote throughout from this excellent edition.

§ 嚧陀南.

Part III is apparently defective, and the absence of an uddāna at the end of the work confirms this. Whether this deficiency was already in the original text brought by the great translator or has arisen with him we cannot tell; but we know that his translation had, only some two or three weeks before his death,* exactly the same number of fasciculi as it now has; for the description of it in the Tā-thān-nēi-tien-lu, which was then composed, says so. Only a small number of sūtras, therefore, can have been lost since then.

That the original of this translation was a Sanskrit text can be easily affirmed from the repeated statement† in the life of the translator, that the texts he brought to China were in the Fan language. The Chinese transcription of certain proper names and technical terms in the book: supports this affirmation.

The Chinese collection agrees in the main with the Pāli text, in the same manner as in the case of the Nikāyas. The Pāli suttas in the first two Nipātas are almost all found in the Chinese, some identical both in meaning and words, some only of similar contents.

Three-fifths of the suttas in Nipāta III. of the Pāli cannot be identified in the Chinese. This may be due to the incompleteness of that Nipāta in the Chinese. The whole of the fourth Nipāta of the Pāli is wanting in the Chinese. Out of the 112 sūtras of the Pāli the Chinese has only 65 sūtras, but, on the other hand, the Chinese has some sūtras which are not in the Pāli. The correspondence of those 65 sūtras,

* A.D. 664. The Catalogue was compiled in the first month, 664 (Nanjio, 1483, vol. xvi.). Yuan Chwāng died on February 5 of the same year (Nanjio, 1494, vol. x.).

† The texts brought by the great translator are always described as 梵本 (Sanskrit text) in the 'Si-yu-ki' or in the 'Life of Yuan Chwāng.'

‡ 拘瑟社羅 (Ko-tse-chi-la) for Kauṣṭhila, iii. 1; 補特伽羅 (pu-te-ka-la) for pudgala, i. 56, ii. 2, etc.

that are more or less the same in both versions, will become clear from the following table :

PĀLI.	CHINESE.	PĀLI.	CHINESE.
<i>Nipāta I.</i>	<i>Khaṇḍa I.</i>	<i>Nipāta II.</i>	<i>Khaṇḍa II.—cont.</i>
Vagga 1.		Vagga 2—cont.	
1—3	13—15	9	29
4	18	10	20
5	16	11	23
6	23	12	48
7	47		
8	11	<i>Nipāta III.</i>	<i>Khaṇḍa III.</i>
9—10	35—36	Vagga 1.	
Vagga 2.		1—9	—
1	37	10	11
2	40	Vagga 2.	
3	38	1	24
4—5	1—2	2	—
6	50	3	20
7	49	4—5	II. 9—10
8—9	9—10	6	10
10	4	7—10	—
Vagga 3.		Vagga 3.	
1	5	1—4	—
2	—	5	14
3	12	6	—
4	3	7	12
5	54	8	—
6	51	9	1
7	48	10	17
<i>Nipāta II.</i>	<i>Khaṇḍa II.</i>	Vagga 4.	
Vagga 1.		1	16
1—2	1—2	2	—
3—4	9—10	3	27
5—6	7—8	4	—
7	22	5	26
8	14	6	22
9	13	7	15
10	—	8—10	—
Vagga 2.		Vagga 5.	
1	39	1	25
2	16	2—5	—
3	30	6	4
4	—	7	—
5	25	8	10
6	24	9	II. 37
7	19	10	—
8	21	<i>Nipāta IV.</i>	
		1—13	—

To show the manner in which the two texts mutually correspond, the following selected passage is given :

PĀLI, I. 1, 2.

Vuttam hetam Bhagavatā
vuttam - arahatā - ti me
sutam :

Eka-dhammam bhik-
khave pajahatha.

Aham vo pāṭibhogo Anā-
gāmitāya.

Katham eka-dhammam ?
Dosam bhikkhave eka-
dhammam pajahatha.
Aham vo pāṭibhogo Anāgā-
mitāya-ti.

Etam attham Bhagavā
avoca, tatthetam iti vuc-
cati.

Yena dosena duṭṭhāse
Sattā gacchanti duggatim

Tam dosam sammad-añ-
ñāya
Pajahanti vipassino
Pahāya na punāyanti
Imam lokam kudācanan-ti.

Āyam-pi attho vutto
Bhagavatā iti me sutan-ti.

CHINESE, I. 14.

I have heard these words
from the Bhagavan :

Know ye, Bhikṣus, if any
living being abandon one
thing, I judge him cer-
tain to get the fruition of the
Anāgāmin.* What is that
one thing? It is Anger. Why
is it so? All living beings
fall into bad states of exist-
ence, being defiled by anger,
and so continually suffer the
torture of births and deaths.
If he abandon that thing,
I judge him certain to get
the fruition of the Anāgāmin,
and he will no more return
to this world to transmigrate.
Therefore I teach if he—

Then the Bhagavan, to
sum up the meaning of this
exhortation, uttered the gā-
thās :—

I think that all beings
defiled by anger are falling
into bad states of existence,
and are suffering from the
transmigration of births and
deaths.

If he rightly understand
this and abandon anger
for ever, he will get the
fruition of the Anāgāmin, and
will no more return to this
world for transmigration.

As the order of the sūtras in the two texts clearly shows, it is not difficult to assume that they had a common source, from which they respectively developed into their present shapes. But the more detailed and expanded style and contents of the Chinese sūtras seem to suggest for it a later date than that of the Pāli. For instance, the Pāli enumerates, in the identical sūtras 1 to 6, only six sins to be abandoned as the means of attaining Anāgāminship. In the Chinese we see a distinct increase in this enumeration. The sins mentioned mount up to a dozen; and beside these negative means, ten positive acts, recollections of,* or meditations on Buddhist dogmas are enumerated.

PĀLI, I. i. 1—6.

CHINESE, I. 13—24.

The sins to be abandoned before attaining Anāgāminship.

To attain the Anāgāminship—

	<i>To attain the Anāgāminship—</i>	
	<i>I. The sins to be abandoned.†</i>	<i>II. The dogmas to be recollected.‡</i>
1. Lobha.	1. Lobha, 貪.	1. Buddha, 佛.
2. Dosa.	2. Dveṣa, 瞋.	2. Dharma, 法.
3. Moha.	3. Moha, 痴.	3. Saṃgha, 聖衆.
4. Kodha.	4. Mrakṣa, 覆.	4. Śīla, 戒.
5. Makkha.	5. Pradāsa, 惱.	5. Dāna, 施.
6. Māna.	6. Krodha, 忿.	6. Deva, 天.
	7. Upanāha, 恨.	7. Upaśāma, 休息.
	8. Īrṣyā, 嫉.	8. Ānāpāna, 安般.
	9. Mātsarya, 慳.	9. Kāya, 身.
	10. Saṃrakta, 耽.	10. Mṛtyu, 死.
	11. Māna, 慢.	
	12. Vihimsā, 害.	

* Anusmṛti.

† 4 to 9 and 12 are found among the ten Upakleśas in the Abhidharmakośa. See the Appendix of the Dharma-saṃgraha, 'the seventy-five dharmas,' and the Mahāvvyutpatti, chap. 204, 40 *et seq.*

‡ 1 to 6 are the six anusmṛtis, see Mahāvvyutpatti, 51. Ānāpāna see Mahāvvyutpatti, 53. For No. 9 see *ibid.*, 38;

Though thus expanded, the original of the Chinese was clearly the work of a Hinayanist, apparently belonging to the Sarvāstivādin schools.*

STRASSBURG,

November 25, 1906.

it is the first of the four Smṛtiśthāna. The recollection of, or meditation on death (No. 10) is very often found in Buddhist scriptures.

* This school was very prosperous in India, and its doctrines were earnestly studied among the Buddhists, when Yuan Chwāng was there. He brought to China many standard works of the school and translated them. (See J.P.T.S., 1905, p. 676.) The doctrines treated of in our text agree exactly with the doctrines found in those works.

SUTTA-NIPĀTA IN CHINESE

By M. ANESAKI

It can be said with certainty that there is not and has never existed a Chinese version of the Sutta-nipāta. But in the course of my Āgama researches I have discovered over a half of the single texts of the collection in Chinese. The whole of these results is now being prepared for printing here. The most important of these results is the existence of the Aṭṭhaka-vagga as a whole. It is No. 674 in Nanjio's catalogue, entitled *I-tsu* (義足). The title means certainly the '*artha-padam*,' instead of the *aṭṭhaka* in Pāli. I cannot say which of these two (*attha* and *aṭṭha*) is more original, but the texts of this section are quoted in other Chinese texts four times, as far as I know, as the '*I-phien*' (義品)—i.e., *artha-vārga*, and one of these quotations agrees with the Kāma-suttam perfectly.

Our present *Artha-padam* in Chinese, a translation dating from the beginning of the third century A.D., consists of sixteen texts or stories. The verses of the present Pāli text are incorporated into each story. Into these stories and some additional verses I will not enter here and now. The agreement of the verse-portions with the Pāli is almost perfect, except those of the Kāma-suttam and a very few deviations in the order of succession. The succession of the single texts agrees also with the Pāli up to No. 9, Māghandiya. After that the order runs as follows: 11, 12, 13, 14, 16, 10, 15. Among the additional verses, which are not found in the Pāli Aṭṭhaka-vagga, there are the verses

of *Āṅuttara*, III. 62 (i.e., those beginning with *na soca-nāya*), incorporated in No. 1, and the *Hemavata* verses (*Sutta-nipāta*, vv. 152-179) attached to No. 14 (13 in Chinese).

So it is now clear that the *Atthaka* or *Attha-vaḡga* exists in Chinese. Besides this the *Pārāyana* is mentioned or quoted at least thirteen times in various texts.

May these remarks be of any interest to the students of Buddhism and be published in your Journal?

Tōkyō,

December 4, 1906.

VI SIMILES IN THE NIKĀYAS,

A CLASSIFIED INDEX.

‘Esā te upamā, rāja, atthasandassanī katā.’—J. iii. 373.

THE following is an attempt to present a fairly exhaustive list of the figures of speech, both simple and compound, occurring in the Sutta Pitaka. Fairly exhaustive only, inasmuch as there has been no analysis of books yet unedited*—the Niddesa and Apadāna—and none of two of the later minor books, viz, the Buddhavaṇsa and Cariyā-piṭaka. There are also a few intentional trifling omissions, and probably several that are the result of oversight.

It is to be hoped that what has proved so arduous a task and so bulky a work will not fail eventually to be of some use. It seemed to me inevitable that, as the West grew acquainted with the wonderful heritage of Pali literature, special attention would be directed to its rich stores of the sense-images of speech. It is hard for most of us, as students from infancy of the New Testament, to conceive to what extent its doctrines would be matters relatively remote, abstract, and not *intime*, had we never assimilated them in the atmosphere created by the similes contained in the Four Gospels, eighty to ninety in number, and ranging from the Lamb and the lilies to the Cup and the hen and chickens!

The initiative work of Dr. Neumann's index of Majjhima

* I have assumed, from the style of the first half of the Paṭisambhidā, that the second half, now going through the press, will be equally free from similes. The Jātaka quotations are from the gāthā's in the story.

similes, and of Professor Rhys Davids's index to those in *Digha 1.*, continued, in this society's publications, by Mrs. Bode and myself, seemed, even at this unripe stage of editions and translations, to call for a more synthetic effort, whereby there might be gained some purview, both of range in imagery and of the degree of repetition.

It is the student of comparative literature whose needs have been ostensibly present in a task the fascinating nature of which has been its own immediate reward. I have not been able to ascertain to what extent similar collections have been made in other literatures, ancient or modern, though I can scarcely doubt that they exist. In as far as they do not exist, it would seem that a belief in their usefulness is equally non-existent. The following pages, therefore, must be looked upon as wrought in faith and hope. It is hoped and believed, namely, that of several possible uses, direct and indirect, two or three may prove real and effective.

For those who are concerned with the forms of literary treatment, it will be easy, from this collection, to group out the variety of ways in which the Indo-Aryan mind has presented its images. The word 'simile' has been taken in a wider sense than in the indices alluded to. It has included not only the tale or fable, and the parable, but also the swifter single figure, even when compressed into one adjectival term. The *Bhūta pabbaj* . . . and the *Seyya thāpi*, introducing the former kinds, here stand cheek by jowl with the more poetic particles attending single metaphors: *yathā*, *iva*, and *va*. The Old Testament tale of the ewe lamb illustrated David's hideous treachery, but not more pointedly than the one-word simile, 'Go ye and tell that fox!' illustrated the character of Herod.

Then, again, it should be of interest to consider those objects and events, in the environing scenes of nature and of human contrivance, which both occur in these similes, and occur with relative frequency. Light is thereby thrown on both time and place and culture, as compared

with the conditions of other literatures. Let us forthwith try to arrive at a few rough generalizations. If we were asked what would be the simile likely to recur with the greatest frequency in a literature, the birthplace of which was *said* to be the civilized sites of post-Vedic Northern India, it does not call for much imagination to reply 'river, notably the Ganges.' Now, if we group under earth, water, air, fire, all the figures in my index bearing on one of each of these elements, we find the numbers as follows:

Earth, etc., 41; air (with clouds and space), 32; fire (ag gi, pāvaka, jātaveda, teja, etc., with the sun as 'burner,' ādicca), 58; water, 114. Of this 114, water in any shape—drops, etc., as udaka, vāri—numbers 31; pool (rahada), 14; sea (samudda, sāgara, etc., aṇṇava), 21; flood (ogha), 14; and river (nadī, saritā, sota), 35. 'Mountain' might gain, in the question above, a good many votes. And, indeed, under 'earth,' pabbata, giri, sela, recur 18 times. But it should be remembered that, except at the great Buddhist centre of Sāvattī in Nepal:—

Sāvattī nāma nagaraṃ Himavantassa passato (P.V. 63),
the Himālayas—Himavā pabbatarājā—were but an unseen mythical vision of glory. For the towns of the plain and of the river, 'mountain' meant rather the several hills around Rājagaha, where strong-hearted recluses like the great Kassapa could climb,—where some, it is true, might slip—

yattha eke vihaññanti āruhanto siluccayaṃ—
and where, brooding amid distant sounds of wild elephants and calling peacocks below, they could say—

te selā ramayanti maṃ!*

In these sub-Alpine regions it is not melting snows that speed the torrents in spate down to the four great rivers, but simply 'deve vassante.'

Of animals, the elephant (kuñjara, gaja, nāga,

* Thag. v. 1058 ff.

h a t t h i), as might be expected, recurs oftenest ; next to him coming that ' chief friend of ours '—

yathā mātā, pitā, bhātā,

the cow. With her appurtenances—bull, calf, herd, and butcher—she occurs some 30 times or more. Horse, snake, deer, and bird (excluding bird species) follow in fairly close succession, approximately 24, 17, 16, and 14 times, the camel, goat, wolf, watchdog, cat, and mouse appearing at the bottom of the list. The lion (sīha) makes a fairly good third, while the relative silence respecting the tiger (vyaggha) is a feature shared by the oldest Vedic literature. Noteworthy, too, is the fact that, while rājas are represented in Indian bas-reliefs, as hunting chiefly or only deer, and not lions, as in more northern antiquities,* the lion is, even at this date, though not in the Vedas, called king of the beasts. Taken together, the facts seem to indicate that the lion, when these books were compiled, was more or less extinct throughout the valley of the Ganges.

As we should expect from an old literature, the moon is twice as frequent a simile as the sun. Not surprising, again, is the frequent reference to the tree. Forest, grove, jungle, and creeper all play their part, but tree, as tree unspecified, is used in some 24 varieties of figure. The moderate but interesting rôle allotted to the lotus (uppala, kumuda, paduma, puṇḍarīka, pokkhara) marks a midway position between its non-appearance in the Vedas and its prominence in later poetry.†

Of human contrivances the most prominent images are the house (24), the way or path (27), the field, seed, and plough (about 30), the ship or boat (13), vehicles and drivers (30), and the snare, trap, and hook (23).

Inspection of this sort might be indulged in to any extent. Here let it suffice to add that the numbers given above are only of the different varieties in each figure—

* Cf. also Rigveda, 5, 15, 3.

† Cf. Winternitz, *Geschichte der indischen Litteratur*, I., p. 57.

e.g., of the clarity, depth, swiftness, etc., of water—and not of the times each variety occurs.

Lastly, a study of Buddhist similes may serve to aid in following with sympathy and intelligence the views taken by Buddhist thought, and Indian thought generally, of the problems of life and conduct. Considered in this light, the index might conceivably be grouped as follows :

Metaphors common to folk-philosophy generally, and to Indian folk-philosophy in particular.

Similes illustrating problems of thought and conduct resembling those in other religious literatures.

Similes illustrating problems of thought and conduct distinctively Buddhist.

The similes, under *G o - p ā l a*, of humanity's herdsman, Decay-and-Death,

yathā daṇḍena gopālo . . . ;

under *Ā v u d h a*, *S a n n ā h a*, of the armour of righteousness; and under *N a d ī* (1), of the futility of calling on a special providence, will illustrate these several heads. Under the second head, again, would have to be ranged the two sets of figures which are the most prominent 'metaphorical actions' in Buddhist doctrine:—cutting (*c h i n d a t i*) and crossing over (*t a r a t i*, *o r a*, *p ā r a*). The abhorrence of compromise and the selective view of life gain high relief in the one, and the likeness to, and difference from, the Christian view is interestingly latent in the other.

C. A. F. RHYS DAVIDS.

P.S.—The Index has been compiled from the texts published by the Pali Text Society and from Professor Fausböll's *Jātaka*, except in the case of *Dīgha Nikāya*, vol. iii. I am much indebted to Dr. J. E. Carpenter, for the kind loan of the completed transcript of his forthcoming edition of this volume.

ABBREVIATIONS IN REFERENCES:—

Dīgha-Nikāya	...	D.	Iti-Vuttaka	...	It.
Majjhima-Nikāya	...	M.	Sutta-Nipāta	...	S.N.
Saṃyutta-Nikāya	...	S.	Vimāna-Vatthu	...	V.V.
Anguttara-Nikāya	...	A.	Peta-Vatthu	...	P.V.
Khuddaka-pāṭha	...	Khp.	Theragāthā	...	Thag.
Dhammapada	...	Dhp.	Therīgāthā	...	Thig.
Udāna	...	Ud.	Jātaka	...	J.

S. = seyyathāpi.

INDEX

A k k h a (*die*).

(1) yathā sākaṭiko . . .

visamaṇ maggaṇ āruya, akkhachinno va jhāyati,
S. i. 57; cf. J. iii. 198.

(2) appamatt[ak]o ayaṇ kali

yo akkhesu dhanaparājayo. S. i. 149; = A. ii. 3;
= v. 171, 174; = S.N. v. 659.

A k k h a d h u t t a. (3) bhūtapubbaṇ dve akkha-
dhuttā, D. ii. 348. (4) S. akkhadhutto . . .
puttam pi jiyetha, M. iii. 170, 178.

2. A k k h a (*shoulder*). See B h ā r a.

3. A k k h a (*axle*) . . . ratho . . . jhānakkho, S. v. 6.

4. A k k h i. vanatimiramattakkhi, J. iv. 285; = v. 182.

A k k h o. addasaṇ . . . satte apparajakkhe
mahārajakkhe, D. ii. 38; = M. i. 169; = S.
i. 138.

5. A k k h i k a. S. puriso akkhika-hāraḥ gantvā, M. i. 383.

6. A g ā r a.

(1) S. kaṭṭhaṇ ca paṭicca . . . agāraṇ teva saṅkhaṇ
gacchati, M. i. 190.

(2) S. purisassa agāraṇ ekādasadvāraṇ, M. i. 353.

(3) S. assu dve agārā sadvārā, M. i. 279; = ii. 21;
= iii. 178.

(4) yathā agāraṇ ducchannaṇ vuṭṭhi samativijjhati,
Dhp. v. 13, 14; = Thag. 133, 134.

Ā g a n t u k ā g ā r a. (5) S. āgantukāgāraṇ tattha
puratthimāya disāya āgantvā, S. iv. 219;
= v. 51.

K u ṭ ā g ā r a. (6) S. kūtāgārassa etaṇ aggaṇ . . .
yadidaṇ kūṭaṇ, M. i. 322; = A. iii. 10-12.

- (7) S. kūtāgārassa . . . kūtāy tāsāy aggaṇ, S. iii. 156 ; -v. 43 ; -A. iii. 364.
- (8) S. kūtāgāre . . . pācīnāya vā vātapānā suriye uggacchante, S. ii. 103 ; -(slightly different) v. 218.
- (9) S. kūtāgāraṇ vā . . . bahalamattikā addāvalepanā, S. iv. 186.
- (10) S. yāvakiṇ ca kūtāgārassa kūtāy na ussitāy, S. v. 228.
- (11) S. yo evaṇ vadeyya, Ahaṇ kūtāgārassa heṭṭhi-maṇ gharāṇ akaritvā, S. v. 452.
- (12) S. kūtāgāre ducchanne kūtāy, A. i. 261, 262.
- (13) S. kūtāgāraṇ ullittavalittāy, A. iv. 231 ; cf. i. 101.
- Nalāgāra. (14) nalāgāraṇ va sīdati, J. v. 121.
See also Aggi.
- Pānāgāra. (15) yathā . . . pānāgāraṇ sabhā papā evaṇ lok' itthiyo, J. i. 302.

7. Aggi.

- (1) paṇḍito aggīva bhāsati, D. iii., XXXI. § 11.
- (2) aggi yathā pajjalito nisīthe, Thag. r. 3 ;
cf. J. iii. 381 ; v. 213 ; vi. 14.
- (3) saṇḍojanaṇ . . . dāhaṇ aggīva gacchati,
Dhp. r. 31.
- (4) aggiṇ vā te harāṃ' ahaṇ, Thag. r. 461.
- (5) S. yaṇ yadeva paccayaṇ paṭicca aggi jalati, M. i. 259 = ii. 181.
- (6) ayaṇ aggi kiṇ paṭicca jalati ? M. i. 487.
- (7) S. tīṇakattḥupādānaṇ paṭicca aggi, M. ii. 203.
- (8) S. sākakattḥaṇ . . . aggiṇ, M. ii. 129.
- (9) S. . . . mahā aggikkhandho juleyya, S. ii. 85.
- (10) S. aggi sa-upādāno jalati, S. iv. 399.
- (11) sakalikaggissa . . . aññā 'va acci, A. v. 9.
- (12) mahāgini pajjalito anāhāro pasammati, Thag.
r. 702.
- (13) S. puriso aggitthiko aggigavesi, M. iii. 141, 143.
- (14) S. puriso parittāy aggiṇ ujjaletukāmo assa.
. . . S. . . . mahantaṇ aggikkhandhaṇ nib-
bāpetukāmo assa, S. v. 112-114.
- (15) aggi yathā . . . na tappati, J. v. 485.

- (16) S. sukke tiṇadāye aggi mutto, A. v. 337.
 - (17) cakkhu, rūpaṃ . . . rāgagginā . . . mohagginā ādittaṃ, S. iv. 19, 20.
 - (18) natthi rāgasamo aggi, Dh. v. 202 ; = 251 ; cf. It. 92.
 - (19) aggikkhandhaṃ . . . āliṅgitvā upanisīdeyya vā, A. iv. 128.
 - (20) S. naḷāgāraṃ . . . aggi otāraṃ labhetha, S. iv. 185, 187.
 - (21) S. naḷāgārā vā . . . aggi mukko kūṭāgārāni pi vahati, M. iii. 61 ; = A. 1. 101.
 - (22) āgacchant' aggikkhandhā va, Thag. v. 450.
 - (23) aggikkhandhūpamā dukkhā, Thig. v. 351.
 - (24) aggīva tiṇakaṭṭhasmiṃ kodho, J. iv. 26.
 - (25) aggidaḍḍho va tappati, A. iv. 97 ; = Dh. v. 136 ; = P.V. 6 ; = 34 ; = J. vi. 437 ; = 442.
 - (26) aggiṃ pajjalitaṃ va liṅgiya, Thig. v. 398.
 - (27) uccāvacā niccharanti dāye aggisikhūpamā, S.N. v. 703.
 - (28) ghaṭasitto va aggi, J. vi. 171.
See also Kaṭṭha, Jātaveda, Pāvaka, Vana.
8. Aggika. bhūtapubbaṃ aggiko jaṭilo araṇṇāyatane, . . . vasati, D. ii. 339.
9. Aṅgāra.
- (1) S. aṅgārakāsu sādhiaporisā pūr' aṅgārānaṃ, M. i. 74 ; = 365.
 - (2) aṅgārakāsūpamā kāmā vuttā, M. i. 130 ; cf. J. iv. 118.
 - (3) S. dve . . . dubbalataṃ purisaṃ . . . aṅgārakāsuyā, M. i. 244 ; = ii. 193 ; = A. iii. 380.
 - (4) S. aṅgārāni ādittāni . . . sītāni, A. iii. 407-9.
 - (5) parivajjayeyya aṅgārakāsuṃ jalitaṃ, S.N. v. 396.
 - (6) aṅgārakāsuṃ va ñāḍena anupassako, Thag. v. 420.
 - (7) ukkā mukhe . . . va khadiraṃ gārasannibhaṃ, J. v. 322.
10. Accagaṇ. accagā . . . maccudheyyaṃ, S.N. v. 358.
11. Acci.
- (1) acci yathā vātavegena khitto, S.N. v. 1074.
 - (2) pabbatagge va acci, J. v. 213.

12. Accharā. Cittarathe va accharā . . . sobhasi,
Thig. v. 874.
13. Accharika. S. . . . accharikaṃ pahareyya, M. iii. 299.
14. Ajā. (1) ajā kāṇā va sāsape, J. iii. 125.
(2) urabbharūpena vak' āsu . . . ajayūthaṃ upeti,
J. v. 241.
(3) ajapado daṇḍo, M. i. 134.
15. Añjasa. maggaṃ akkhāhi añjasaṃ amatogadhaṃ,
Thag. v. 168; cf. 179.
16. Atṭhi. See Atāpu, Nagara (7). Atṭhikaṅkala.
(1) atṭhikaṅkalūpamā kāmā, M. i. 130; = 364; =
A. iii. 97.
(2) S. . . . goghātako . . . atṭhikaṅkalaṃ . . .
upacchubheyya, M. i. 364.
17. Aṇḍa.
(1) S. puriso aṇḍahārako gantvā, M. i. 383.
Aṇḍakosa. (2) S. . . . kukkuṭapotakānaṃ
paṭhamatarāṃ . . . aṇḍakosaṃ padāletvā,
A. iv. 176; cf. M. i. 357.
Aṇḍabhūta. (3) *ibidem*. See also Kukkuṭi.
18. Aṇṇava.
(1) parittāṃ dāruṃ āruyha yathā sīde mahāṇṇave,
It. 71; = Thag. v. 147; = 265.
(2) eso hi atari aṇṇavaṃ, J. iii. 453.
See also Uḍaka, Tarati.
19. Ativāha. silaṃ seṭṭho ativāho, Thag. 616.
20. Adassanakāmo. S. cakkhumā . . . adassana-
kāmo assa, M. i. 120.
Addhagu. See Valāhaka.
Addhānamagga paṭipanno. See Magga.
21. Antopūtibhāva. na antopūti bhavissati . . .
katamo ca antopūtibhāvo? S. iv. 179, 180.
22. Andu. pañca kāmagaṇā . . . andūti pi vuccanti,
D. i. 245.
23. Andha.
(1) puggalo andho, A. i. 128, 129.
(2) kāmandhā, Ud. 76; = Thag. v. 297.
(3) andhaṃ tamaṃ tadā hoti, It. 84.
(4) andho yathā jotin' adhiṭṭhaheyya, J. iv. 206.

- Jaccandha. (5) S. jaccandho . . . na passeyya kaṇhasukkāni rūpāni, D. ii. 328; = M. i. 509; = 511 (*altered sequel*); = ii. 201.
- (6) bhūtapubbaṇ . . . yāvatikā Sāvattthiyaṇ jaccandhā te sabbe gahetvā . . . hatthiṇ dassesi, Ud. 68.
- (7) gilati jaccandho va samakkhikaṇ, J. iv. 192.
- Andhakāra (8). S. . . . andhakāre telapajjotaṇ dhāreyya, D. i. 85 *passim*; = M. i. 24 *passim*; = S. i. 70 *passim*; = A. i. 56 *passim*; = Ud. 49.
- (9) S. puriso andhakārā vā andhakāraṇ gaccheyya, S. i. 94.
- (10) S. puriso pāsādā . . . andhakāraṇ oroheyya, S. i. 95.
- (11) andhakāre tamō oyagā, Thag. v. 170.
- (12) andhakāraṇ va khāyati, Thag. v. 1034.
- Andhabhūta. (13) avijjāgatā pajā andhabhūtā pariyonaddho, A ii. 132; cf. M. i. 171; ii. 93.
- Andhaveṇi. (14) sabbaṇ . . . cakkhu . . . mano andhaveṇi, S. iv. 20, 21.
- (15) S. andhaveṇi paramparāsattā, D. i. 239; = M. ii. 170; = 200; cf. Ud., p. 68.
24. Abbha. chinnabbham iva vātena, J. iii. 373. *See also Pabbata* (5).
25. Abbhokāsa. abbhokāso pabbajjā, D. i. 63; = 250; = M. i. 179; = 344; = 521; = iii. 33; = 134; = S. v. 350; = S.N. v. 406.
26. Abhikkhaṇati. abhikkhaṇa . . . satthaṇ ādāya, M. i. 142, 144.
27. Abhidosa. S. abhidose . . . āloko antarahito, A. iii. 407, 408.
- Abhilepana. *See Vilepana.*
28. Amarāvikkhepa. ime samaṇabrāhmaṇā amarāvikkhepikā . . . āpajjanti amarāvikkhepaṇ, D. i. 27, 28; cf. J. vi. 236.
29. Amba.
- (1) S. ambapiṇḍiyā vaṇṭacchinnāya, D. i. 46; = S. iii. 155, 156; = A. iii. 365.

- (2) cattār' imāni ambāni ambūpamā puggalā, A. ii. 106.

See also N i g r o d h a (4).

A m b a k a m a d d a r ī. (3) S. ambakamaddari pus-sukaravitay ravissāmiti, A. i. 188.

30. A m b u j a.

- (1) chetvā jālay va ambujo, S. i. 52.

- (2) balisen'eva ambujay, Thag. r. 454.

31. A m h a n a. āmaṇ pattaṇ va amhanā, S.N. r. 443.

32. A y o.

- (1) Ayo dantehi khādatha, S. i. 127.

- (2) ayasā va malaṇ samuṭṭhitay . . . khādati, Dhp. r. 240.

A y o k a ṭ ā h a. (3) S. . . . santatte ayokaṭāhe . . . udakaphusitāni nipāteyya, M. i. 453; = iii, 300 (thāle); = S. iv. 190.

- (4) S. divasasantatte ayokaṭāhe maṇsapesi, A. iv. 137.

A y o k a p ā l a. (5) S. divasantatte ayokapāle hañ-ñamāne, A. iv. 70-3.

A y o k h ī l a. See I n d a k h ī l a.

A y o g u ḷ a. (6) S. puriso divasasantattay ayo-guḷay ādittay, D. ii. 335.

- (7) S. ayo-guḷo divasaṇ santatto lahutaro, S. v. 283.

- (8) sutattay va ayoguḷay, Thag. r. 714.

- (9) ayoguḷo va santatto aghamulā, Thig. r. 489.

A y o s i ṇ g h ā ṭ a k a n. (10) S. purisassa ayosiṇghā-takaṇ kaṇthe vilaggay, M. i. 394.

See also J ā t a r ū p a.

A r a. See C a k k a, R a t h a.

A r a ṇ i. See K a ṭ ṭ h a.

33. A r u k a. S. duṭṭhāruko . . . ghaṭṭito . . . āsavaṇ deti, A. i. 124, 127.

34. A r u ṇ a.

- (1) suriyassa udayato etay pubbaṅgamay, S. v. 29-31; = 79; = 101; = 442; = A. ii. 236.

- (2) dighaññarattiy aruṇasmi ūhate, J. v. 403.

35. Alagadda. S. puriso alagaddatthiko . . . alagaddan passeyya, M. i. 133.

36. Alāta. S. tindukālātaṃ . . . ghaṭṭitaṃ . . . cicci-
tayati, A. i. 127.

37. Alāpu. apatthāni alāpūn' eva sārade, Dhp. v. 149.

38. A s i.

(1) S. . . . asiṇ kosiyaṃ pabbāheyya, M. ii. 17.

Āsisūnā. (2) asisūnūpama kāmā, M. i. 130; =
A. iii. 97.

(3) ukkhipa asisūnaṃ, pajaha pañca kāmagaṇe,
M. i. 143, 145.

(4) *asisūlūpamā kāmā*, M. i. 130; = A. iii. 97;
Thig. v. 488; *cf.* J. iv. 118.

See also L a t ā.

39. A s i t a. asitaṃ[va] bhāgaso pavibhajja, S. i. 193 ; =
Thag. v. 1242.

40. A s s a.

(1) asso va jinno nibbhogo, S. i. 176.

(2) *assabhadro kasām iva*, S. i. 7 ; = Dhṛp. v. 143 ;
cf. J. vi. 439.

(3) *assaṇ bhadrāṇ va vāṇiyo*, Dhṛp. v. 380.

(4) abalassan va sīghasso hitvā yāti, Dhp. v. 29;
cf. J. vi. 452.

(5) assaṇṇ bhadraṇṇ va jāniyaṇṇ, Thig. v. 114.

(6) assā yathā sārathinā sudantā, Dhp. v. 94.

Assājānīya. (7) tūhi aṅgehi samannāgato,
A. i. 244; cf. J. v. 63.

(8) catuhi aṅgehi samannāgato, A. ii.118; = 250, 251.

(9) pañcahi angehi samannāgato, A. iii. 248.

(10) cattāro bhaddā assājānīyā lokasmiṇ, A. ii. 114.

(11) S. bhaddassa assājānīyassa, A. v. 168.

(12) bhadro asso doṇiyā baddho, A. v. 324.

(13) *tayo bhaddā āssājanīyā*, A. i. 290 ; = iv. 399.

See also A s s a d a m a k a.

Assasadaśsa. (14) tayo assasadasse deses-
sāmi, A. i. 289 ;= iv. 397.

Assakhaluṅka. (15) tayo assakhaluṅke deses-
sāmi, A. i. 287; =iv. 397.

(16) attha ca assakhaluṇke desessāmi, A. iv. 190.

- (17) *S. assakhaluṅkassa kiñcāpi evaṃ icchā*, A. v. 166.
 (18) *assakhaluṅko doṇiyā baddho*, A. v. 323.
Assadama k a. (19) *S. assadamako bhadrāṃ assā-jāniyaṃ labhivā*, M. i. 446.
Assadamma. See *Bhūmi* (2), *Hatthidamma*.
Assapaṇiyaṇ. (20) *S. puriso udayatthiko assaṃ poseyya*, A. ii. 199.
 See also *Sārathi*.
41. *Assatarī.*
 (1) . . . *gabbho assatarīyaṃ yathā*, S. i. 154.
 (2) *S. assatarī attavadhāya gabbhaṃ gaṇhāti*, S. ii. 241; - A. ii. 73.
- Assattha.* See *Pavāla*.
42. *Ahi.*
 (1) *S. ahicchattako*, D. iii., XXVII. § 1.
 (2) *S. . . ahiya karaṇḍā uddhareyya*, M. ii. 17, 18.
 See also *Kunapa*, *Pāṇaka*.
43. *Ākāsa.*
 (1) *S. puriso . . . lakkhaṃ vā . . . ādāya . . . ākāse rūpāni likhissāmi*, M. i. 127.
 (2) *tad-ākāsasamaṃ cittaṃ*, Thag. v. 1156.
 (3) *S. ākāso na katthaci paṭiṭṭhito*, M. i. 424.
 (4) *ākāso va padaṃ natthi*, Dh. v. 255.
 (5) *yathāhaṃ ākāso avyāpajjamāno*, S.N. v. 1065.
 (6) *yathā sarade ākāso nilo*, J. vi. 126.
44. *Ācariya.* *S. ācariyo . . . antevāsissa*, M. ii. 107.
45. *Ājañña, Ājānīya.*
 (1) *Ājānīyo vata . . . Gotamo*, S. i. 28.
 (2) *yathāpi bhaddo ājañño naṃgalāvattani sikhī*, Thag. v. 16.
 (3) *yathāpi bhaddo ājañño khalivā paṭiṭṭhathi*, Thag. v. 45; - r. 173.
 (4) *yathā . . . sārathi pavaro dameti ājaññaṃ*, Thag. v. 358.
 (5) *namo te purisājañña*, Thag. v. 629.
 (6) *yathāpi bhaddo ājañño dhure*, Thag. v. 659.
 See also *Assa*.

46. Āṇi.

- (1) rathassāṇīva yāyato. S.N. v. 654; = J. v. 330.
 (2) tacchanto āṇiyā āṇiṇi nihanti balavā yathā,
 Thag. v. 744.

See also Palagaṇḍa, Ratha.

47. Ādāsa.

- (1) S. itthi vā . . . ādāse vā . . . paccavekkhamāno, D. i. 80; = M. i. 100; = A. v. 92, 94, 97, 98; *with different sequel*, M. ii. 19.
 (2) dhammādāsaṇ nāma . . . desissāmi, D. ii. 93;
cf. M. iii. 67; = S. v. 357-60.
 (3) kimatthiyo ādāso? M. i. 415.
 (4) S. itthi vā . . . ādāse vā . . . paccavekkhamāno upādāya passeyya, S. iii. 105.

See also Paccavekkhana, Pariyodāpanā.

- (5) dhammādāsaṇ gahetvāna . . . paccavekkhiṇi
 . . . Thag. v. 171; = 395.
 (6) dhammādāsaṇ apekkhi' haṇ, Thig. v. 222.

48. Ādicca.

- (1) ādicco va viroceti, S. i. 113; = It. 51.
 (2) S. . . . vigatavalāhake deve ādicco nabhaṇ abbhussukkamāno, M. i. 317; *cf.* S. i. 65; = iii. 156; = v. 44; = A. i. 242; = v. 22; = *slightly different, otherwise applied*, It. 20.
 (3) virocāmānaṇ . . . ādicco iv'antalikkhe, A. iii. 239.
 (4) divā tapati ādicco, Dhp. v. 387.
 (5) ādicco v-udayaṇ tamaṇ, It. 85.
 (6) ādicco va paṭhaviṇi teji tejasā, S.N. v. 1096.
 (7) tapantam iva ādiccaṇ, Thag. v. 426; *cf.* v. 820.
 (8) yathā udadhiṇi ādicco . . . pavidāṇseti, J. v. 326.
 (9) yathā udayaṇi ādicco hoti lohitako, J. vi. 123.

See also Suriya.

Āditta. *See Dayhāti.*

Ādhāra. *See Uḍakamaṇika.*

49. Āṇaṇṇya. S. āṇaṇṇya . . . nīvaraṇe pahīne, D. i. 73; = M. i. 276.

Āpādetā. *See Janettī.*

Āpānīyakaṇsa. *See Visa.*

50. Āpo.

- (1) S. āpasmiṃ sucim pi . . . lohitagatam pi dhovanti, M. i. 423 ; = A. iv. 375.
- (2) āpaṃ ce nāssa kvāssa patitṭhitā, S. ii. 103.
- (3) S. āpodhātu evaṃ nandirāgo, S. iii. 54.
- (4) yathā āpo ca . . . evaṃ gāvo, S.N. r. 307.
- (5) yathā naro āpaṃ otaritvā mahodikaṃ, S.N. r. 319.

51. Ābādhiko. S. puriso ābādhiko assa . . . ābādhā mucceyya, D. i. 72 ; = M. i. 275 ; cf. 435.

See also Bhisakka, Magga (addhāna).

52. Ābhā.

- (1) esā ābhā anuttarā, S. i. 15 ; = i. 47.
- (2) paññābhā, A. ii. 139.

53. Āmagandha. es'āmagandho na hi maṃsabhojanaṃ, S.N. r. 242 foll.

54. Ārogya. S. . . . ārogyaṃ . . . nīvaraṇe pahine, D. i. 73 ; = M. i. 276.

55. Āloka.

- (1) paññāloko . . . , A. ii. 139.
- (2) ālokarā ti pi vuccanti, It. 108.

56. Āvaṭṭa. āvaṭṭabhayaṃ ti . . . kāmagaṇānaṃ adhi-
vacanaṃ, M. i. 461 ; S. iv. 179, 180 ; = A. ii. 123 ; cf. It. 114.

57. Āvaraṇa. pañca nīvaraṇā . . . āvaraṇā ti pi
nīvaraṇā ti pi vuccanti, D. i. 246. See also Tam o.

58. Āvudha.

- (1) viveko yassa āvudhaṃ, S. v. 7.
- (2) sīlaṃ āvudhaṃ uttamaṃ, sīlaṃ ābharaṇaṃ
setṭhaṃ, sīlaṃ kavacaṃ abbhutaṃ, Thag. r. 614.
- (3) paññāvudho, Thag. r. 763.

59. Āsabbha.

- (1) narāsabbho, S.N. r. 684 ; = 996.
- (2) tārāsabbhaṃ va nabhasigamaṃ, S.N. r. 687.

60. Āsaya.

- (1) kavi gāthānaṃ āsaya, S. i. 38.
- (2) siri bhogaṇaṃ āsaya, S. i. 44.

61. Āsava. āsavānaṃ khayaññāya, D. i. 83 and passim
in all Nikāyas. See also Aruka, Visa.

62. Āsīvisa.

- (1) S. āsīviso ghoraviso, atha puriso āgaccheyya, M. ii. 261.
- (2) S. cattāro āsīvisā . . . catunn' etaṃ mahābhūtānaṃ adhivacanaṃ, S. iv. 172-4.
- (3) cattāro 'me āsīvisā . . . āgataviso na ghoraviso, A. ii. 110, 111.
- (4) gaṇhissaṃ āsīvisaṃ viya, Thig. v. 398.
- (5) kāmā kaṭukā āsīvisūpamā, Thig. v. 451.
- (6) āsīvisaṃ va kupitaṃ . . . parivajjehi, J. iii. 525; cf. v. 267.
- (7) āsīviso dummukho ty-āhu, J. v. 78.

63. Iṇghāḷakhu yā. iṇghāḷakhuyā va ujjhito, Thig. v. 386.

64. Iṇa. S. puriso iṇaṃ ādāya, D. i. 71 ; = M. i. 275.

65. Indakhīla.

- (1) chetvā khilaṃ chetvā palighaṃ indakhīlaṃ ūhac-camanejā, D. ii. 254 ; = S. i. 27.
- (2) S. ayokhīlo vā indakhīlo gambhīranemo . . . asampakampi, S. v. 444.
- (3) yath' indakhīlo paṭhaviyā sito siyā, S.N. v. 229.
- (4) tṭhitā te indakhīlo va, Thag. v. 663.
- (5) no virujjhati indakhīlūpamo, Dh. v. 95.

66. Iriyāpātha. S. puriso . . . evaṃ assa . . . yan nun ahaṃ saṇikaṃ gaccheyya, M. i. 120.

67. Isikā.

- (1) S. puriso muñjamhā isīkaṃ pavāheyya, D. i. 77 ; (pabbāheyya) = M. ii. 17.
- (2) muñjā v'isikā pavaḷhā. J. vi. 67.

68. Issara. kassāmi yathāpi issaro, Thag. v. 1139.

69. Issā.

70. Issāsa. (1) S. issāso . . . yoggaṃ karitvā, A. iv. 423-5.

(2) S. imesaṃ issāsānaṃ, M. iii. 1.

(1) S. mahatī naṃgalisā evaṃ assa soṇḍo, S. i. 104.

(2) isādantassa hatthino, Ud. 42 ; cf. J. v. 43.

See also Kassaka, Ratha.

71. Ukkā. (1) ukkopamā (kāmā), Thig. v. 488 ; 507.

(2) kammārānaṃ yathā ukkā, J. vi. 189 ; = 437 ; = 442.

Tiṇ u k k ā. (3) tiṇukkūpamā kāmā, M. i. 130 ;
- 365 ; - A. iii. 97.

(4) S. puriso ādittay tiṇukkay ādāya paṭivāṇay,
M. i. 365.

(5) S. puriso ādittay tiṇukkay sukke tiṇadāye
nikhiṭṭeyya, S. ii. 152, 153.

(6) ādipitā tiṇukkā . . . dahanti, Thig. v. 507.

See also Gaṇḍā.

U k k ā d h ā r a. (7) ukkādhārā ti pi vuccanti, It. 108.

(8) ukkādhāro manussāṇay niccay apacito mayā,
S.N. v. 336.

U k k ā m u k h a. (9) ukkā mukhe pahaṭṭhay va
khaḍiraygārasannibhay mukhay cāru-rivā-
bhāti, J. vi. 217.

See also -K ā r a (suvaṇṇa), J ā t a r ū p a, N i k k h a.

72. U c c h a y g a. S. purisassa uechayge nānākhajja-
kāni . . . uechaygapañño, A. i. 130, 131.

U c c h i n n a. See Chindati.

U j u. See Magga, Vaṇṇa.

73. U d a k a.

(1) S. uparipabbate . . . tay udakay yathāninnay
pavattamāṇay, S. ii. 32 ; - v. 396 ; - A.
i. 243 ; - ii. 140 ; - (with deve galagalāyante)
v. 114-19.

(2) S. deve vassante yathāninnay udakāni pavat-
tanti, A. iv. 342.

(3) S. parittay gopade udakay, A. iii. 188.

(4) cattār' imāni bhayāni udakay orohantassa . . .
ūmi . . . kumbhila . . . āvaṭṭa . . . susukā
M. i. 459, and sub Ū m i, etc.

(5) sināṇay anodakay, S. i. 38, 43.

(6) unname udakay vaṭṭay yathā, Khp. vii. 7 ; cf.
P. V. 5.

(7) udakay hi nayanti nettikā, M. ii. 105 ; - Thag. v.
19 ; - Dh. v. 80 ; - 145 ; - 877.

(8) tasito v'udakay sitay, S.N. v. 1014.

(9) asakkhiy vata attāṇay uddhātuy udakā thalay,
Thag. 88 ; cf. J. i. 267 ; - iv. 269 ; - vi. 43.

(10) sampannasassaṇ va mahodakena, J. v. 208.

(11) kusagge udakaṇ . . . samudde udakaṇ mine,
J. v. 468.

U d a k a ṇ ṇ a v a. (12) so passeyya mahantaṇ uda-
kaṇṇavaṇ, M. i. 134 ; = (*differently applied*)
S. iv. 174, 175.

(13) udakaṇṇave yattha so labbhate gādhajaṇ, J. vi. 440.

U d a k a t ā r a k ā. See U d a p ā n a.

U d a k a p a t t a. See Ā d ā s a (*first S.*).

U d a k a m a ṇ i k a. See M a ṇ i k a.

U d a k a r a h a d a. See R a h a d a.

74. U d a p a t t a. S. udapatto saṇsaṭṭho lākhāya . . .
mukhanimittaṇ na passeyya, S. v. 121 ff. = A. iii. 230 ff.

75. U d a p ā n a.

(1) S. gambhīre udapāne udakatārakā . . . dissanti,
M. i. 80 ; = 245.

(2) S. kantāramagge udapāno . . . nev'assa . . .
udakavārako, S. ii. 118.

(3) S. puriso jarūdapānaṇ vā olokeyya, S. ii. 198.

(4) kiṇ kayirā udapānena āpā ce sabbadā siyuṇ ?
Ud. 79.

(5) udapānaṇ v'anodakaṇ, J. v. 233.

See also P a n ā l i.

76. U d a b i n d u.

(1) udabindunipātena udakumbho pi pūراتي, Dhp.
v. 121, 122.

(2) udabindu va pokkharā, Dhp. v. 401 ; = It. 84 ;
Thag. v. 665 ; cf. M. iii. 300 ; = (vāribindu)
S.N. v. 392 ; cf. Dhp. v. 336 ; Thag. v. 401.

77. U d d h a t a. uddhataṇ cittaṇ hoti, S. v. 113.

U d d h a ṇ s o t a. See S o t a.

78. U d d h u m ā y i k ā. . . . kodhupāyāsass' etaṇ
adhivacanajaṇ, M. i. 142, 144.

U p ā h a n a. See P ā n a d a.

79. U p p a l a.

(1) S. uppalaṇ vā . . . janassa piyaṇ, D. ii. 20.

(2) uppalaṇ ca udakato ubbhataṇ yathā, Thig.
v. 379.

Uppalini. (3) S. uppaliniyaṃ . . . appekacce uppalāni vā . . . antonimuggaposini, D. i. 75; - M. i. 277; - ii. 16; - iii. 93; - A. iii. 26.

(4) S. uppaliniyaṃ . . . appekacce . . . udakā accugamma ṭhanti, D. ii. 38; - S. i. 138.

Ummatta. See Rakkhassa.

Ummāpuppha. See Puppha.

80. Uragā.

(1) urago jīṇṇam iva tacaya purāṇayaṃ, S.N. v. 1 ff.; - J. iv. 341; - (*differently applied*) J. ii. 164; - P.V. 11; J. iv. 341; J. v. 100; vi. 361.

(2) dujjivha-uraga yathā, J. v. 425; cf. ii. 458; iii. 458.

Urabbha. See Aja, Ghātaka.

81. Ulūka.

(1) S. ulūko rukkhasākhāyaṃ mūsikayaṃ magaya-māno, M. i. 334.

(2) kākā ulūkayaṃ va raho labhivā, J. vi. 211.

82. Usabha.

(1) S. ye te usabhā gopitaro, M. i. 226.

(2) S. usabho chinnavisāṇo . . . anvahindanto, A. iv. 376.

(3) usabho-r-iva chetvā bandhanāni, S.N. v. 29.

(4) nisinno vyagghusabho va, S.N. v. 416.

(5) usabhayaṃ pavarayaṃ vīrayaṃ, S.N. v. 646.

Usabhacamma (6). S. usabhacammaṃ saykusatena suvihataṃ, M. iii. 105.

Usmā. See Kaṭṭha (dve).

83. Ussāva bindu. S. tiṇagge ussāva bindu suriye uggaçchante, A. iv. 137; - (*slightly altered*) J. iv. 122.

84. Ūmi.

(1) katamañ ca ūmibhayaṃ? M. i. 459, 460; - A. ii. 123; cf. (ummi) It. 114.

(2) ūmī samuddassa yathā pi vaṇṇayaṃ, J. iii. 262.

85. Ekako paribhuñjana. Lohicca . . . Pase-nadi . . . ekako paribhuñjeyya . . . evaṇvādī . . . antarā-yakaro hoti, D. i. 228, 229.

86. Eḷakā.

(1) S. balavā puriso dighalomikaṇ eḷakaṇ . . . ākaḍḍheyya, M. i. 228 ; = 374.

(2) S. dighalomikā eḷakā kaṇṭakagahanaṇ paviseyya, S. ii. 228.

Elambuja. See Vārija.

87. Eṣaṇī. satiyā-y-eṭaṇ adhvacaṇaṇ, M. ii. 260.

88. Oka (water). (1) odaheyya okacaraṇ, M. i. 118, 119.

(2) ṭhapeyya okacārikaṇ, *ibidem*.

89. Oka (house). rūpadhātu . . . saṅkhārādhātu viññāṇassa oko, S.N. v. 844 ; cf. S. iii. 9, 10.

90. Ogha. (1) vuyhamārio mahoghena, M. ii. 105.

(2) oghaṇ tarati, oghatiṇṇo, S. i. 3, 53 ; 142 ; cf. S.N. vv. 471 ; 1052 ; 1059 ff.

(3) pañcoghatiṇṇo, S. i. 126 ; cf. i. 193.

(4) oghassa hi nittharaṇatthaṇ anekavihiṭaṇ maggaṇ akkhāsi, S. i. 193 ; cf. It. 111.

(5) saddhāya tarati oghaṇ, S. i. 214.

(6) naḷasetuṇ va sudubbaḷaṇ mahogho, S.N. v. 4 ; = Thag. v. 7.

(7) vitareyya oghaṇ amamā caranti, S.N. v. 495 ; cf. v. 779.

(8) gedhaṇ brūmi mahogho ti, S.N. v. 945.

(9) te ve narā oghatiṇṇā ti brūmi, S.N. v. 1082, 1083 ; cf. 1101.

(10) oghātigaṇ puttṭhuṇ, S.N. v. 1096.

(11) oghasaṇṣīdano kāyo, Thag. v. 572.

(12) saṇṣīdati mahoghasmiṇ, Thag. v. 681.

(13) tārehi oghā mahato suduttarā, Thag. v. 1131.

(14) gambhīraṇ oghaṇ ānento viya, J. vi. 363.

See also Uḍakappaṇava, Nāḍī, Pāsa, Bhisī.

91. Oṭṭhapada. S. . . . oṭṭhapadaṇ evamev'assu me ānisadaṇ, M. i. 80 ; 245.

92. Odana. S. sāliṇaṇ odano vicitakāḷako, A. iv. 231.

93. Onahā. ime pañca nīvaraṇā . . . onahā . . . pariyaṇahā ti pi vuccanti, D. i. 246.

94. Obhāsa.

(1) paññobhāso, A. ii. 139.

(2) obhāsakarā ti pi vuccanti, It. 108.

95. Ora.

(1) oraṇ āgamanāya paccayāse, S.N. r. 15.

Ora pāraṇ (2). so . . . jahāti orapāraṇ, S.N. r.

1 ff.

96. Orabbhiko, urabbhaghātaka. S. orabbhiko
vā urabbhaghātako vā . . . urabbhaṇ . . . ādiyamāṇaṇ
pahoti hantaṇ, A. i. 251.

97. Osadhitārakā.

(1) S. osadhitārakā . . . odātā nibhāsā, M. ii. 14.

(2) S. . . . osadhitārakā bhāsate, S. i. 65; It. 20.

(3) osadhi viya tārakā, J. iv. 459; cf. v. 155;
VV. 7 ff.; P.V. 12.

98. Kakaca. imaṇ . . . kakacūpamaṇ ovādaṇ . . .
manasikareyyātha, M. i. 129.

99. Kakkaṭaka. S. gāmaṣṣa . . . avidūre pokkharāṇī,
tatr'assa kakkaṭako, S. i. 123.

Kaṇka. See Maṇṣapesi.

100. Kaṇkana. kaṇkanaṇ va sukataṇ, Thig. r. 259.

101. Kacchapa.

(1) S. . . . ekacchigaḷaṇ yugaṇ samudde pakkhi-
peyya . . . tatr'assa kāṇo kacchapo, M. iii.
169; = S. v. 455; cf. Thig. r. 500.

(2) bhūtapubbaṇ kummo kacchapo . . . anunadī-
tīre gocarapasuto, S. iv. 177.

102. Kañcana.

(1) muttaṇ solā va kañcanaṇ, A. iii. 346.

(2) kañcanasannibhattaco, M. ii. 136; Thag. r. 821.

(3) kañcanassa phalakaṇ va sumatṭhaṇ, Thig. r. 266.

103. Kaññā. S. . . . kaññā . . . pannarasavasuddesikā
vā . . . paramā . . . tasmiṇ samaye subhā, M. i. 88.

104. Kaṭaggaha. ubho pi pabbajissāma ubhayattha
kaṭaggaho, Thag. r. 462.

105. Kaṭallaka. so naccatī darukaṭallako va, J. v. 16.

106. Kaṭṭha.

Kaṭasi. See Sarīra.

- (1) S. allaṇ kaṭṭhaṇ . . . puriso uttarāraṇiṇ ādāya, M. i. 241, 242; = ii. 93; = iii. 95.
 (2) S. dvinnāṇ kaṭṭhānaṇ samphassa[-saṅghaṭṭa-] samodhānā usmā jāyati, M. iii. 242; = S. ii. 97; = iv. 215; = v. 212.
See also Aggi, Tiṇa, Bhastā.

107. Kaṇṭaka.

- (1) S. . . . bahukaṇṭakaṇ dāyaṇ paviseyya, . . . purato pi kaṇṭako pacchato pi, S. iv. 189.
 (2) S. puriso . . . saravanaṇ paviseyya tassa kusa-kaṇṭakā . . . vijjheyyuṇ, S. iv. 198.
 (3) . . . maddito kāmakaṇṭako, Ud. 24; cf. 27; cf. J. iv. 117.
 (4) yathā kaṇṭakaṭṭhānamhi careyya anupāhano, Thag. v. 946.

Kaṇha. *See Magga, Sukka.*

Kadalī. *See Phala.*

108. Kantāra.

- (1) S. puriso sadhano . . . kantaraddhānamaggaṇ paṭipajjeyya . . . taṇ kantāraṇ nitthareyya, D. i. 73; = (*slightly different*) M. i. 276.
 (2) diṭṭhi-kantāraṇ, M. i. 8; 486.

109. Kapaṇa. kapaṇo viya jhāyati, S.N. v. 818.

110. Kapi.

- (1) kapīva sākhaṇ pamuñcaṇ gahāya, S.N. v. 791.
 (2) kapi va sihacammena, Thag. v. 1080.
 (3) haliddirāgaṇ kapi-cittaṇ, J. iii. 148; = 525.

111. Kammāra. kammāro rajatass' eva niddhame malay attano, Dh. v. 239; = S.N. v. 962.

112. Karaṇḍaka. S. rañño . . . dussakaraṇḍako pūro assa, M. i. 215; = 218; = S. v. 71; = A. iv. 230.

113. Karavikā. (1) S. Himavante pabbate karavikā nāma sakupaṇjāti, D. ii. 20.

(2) karavikabhānī, M. ii. 137.

114. Kalambukā. S. nāma kalambukā, D. iii. XXVII., § 14.

115. K a l i.

- (1) natthi dosasamo kali, Dhp. r. 202.
- (2) tāhaṃ, citta, kaliṃ brūmi, Thag. r. 214; cf. r. 356.
See also A k k h a, K i t a v a.
K a l i g g a h a. (3) ubhayattha kaliggaho andhassa, A. i. 129.

116. K a l i n g a r a.

- (1) tan hi tassa . . . thūlo kaliṅgaro, M. i. 451.
- (2) niratṭhaṃ va kaliṅgaro, Dhp. r. 41.
- (3) kaliṅgarūpadhānā etarahi bhikkhū viharanti, S. ii. 268.

117. K a l i r a.

- (1) yathā kaliro susu vaddhitaggo dunnikkhamo, Thag. r. 72.
- (2) naḷavaṇṣakaḷiraṃ va paluggaṃ, J. vi. 26.

K a v a c a. See Ā v u d h a (2).

K a s a m b u. See K ā r a ṇ ḍ a v a.

118. K a s s a k a.

- (1) S. kassako bijanangalaṃ ādāya vanaṃ paviseyya, D. ii. 353.
 - (2) kassako bhavaṃ Gotamo . . . (see also bijāṃ, vutṭhi, yuganangalaṃ, isā, yottaṃ, phāla-pācanaṃ), S. i. 172; = S. N., p. 13.
 - (3) S. saradasamaye kassako mahānangalena kasanto, S. iii. 155.
 - (4) idha kassako khettaṃ sukatthaṃ karoti, A. i. 239.
 - (5) S. kassakassa sampannaṃ sūlikhettaṃ, A. i. 241.
 - (6) dāyakaṃ kassakūpamaṃ, P. V. 3.
- K a s i. (7) S. kasi kammaṭṭhānaṃ, M. ii. 198.

119. K a ṇ s a.

- (1) hitvā satapalaṃ kaṇṣaṃ sovaṇṇaṃ . . . aggahiṃ mattikāpattaṃ . . ., Thag. r. 97; = 862.
- (2) kaṇṣo upahato yathā, Dhp. ver. 134.
K a ṇ s a p ā t i. (3) S. kaṇṣapātī ābhatā āpaṇā vā . . . malena ca pariyaṇaddhā, M. i. 25.

120. K ā k a.

- (1) kāko va selaṃ āsajja, S. i. 124.

(2) ahirikena kākasūrena, Dhp. v. 244.

(3) kākapaññāya te vidū. Esā te upamā, J. v. 255, 258; cf. vi. 358.

See also Ulūka.

121. Kāya. S. ayaṃ kāyo . . . anāhāro no tiṭṭhati, S. v. 64-7. See also Pariyodāpanā.

122. -Kāra.

Usukāra. (1) S. usukāro tejanaya . . . uḷuṇṇa karoti, M. ii. 225; cf. Dhp. v. 33.

(2) usukārā namayanti tejanaya, M. ii. 105; = Dhp. v. 80; = 145; = Thag. v. 19; = 877.

(3) samunnamayaṃ attānaṃ usukāro va tejanaya, Thag. v. 29.

Kumbhakāra, etc. (4) S. kumbhakāro . . . dantakāro . . . suvaṇṇakāro . . . yaṃ yaḍeva ākaṇkheyya, D. i. 78; = M. ii. 18.

(5) yathāpi kumbhakārassa katā mattikabhājanā, S.N. v. 577.

(6) S. . . . kumbhakāraka-bhājanāni . . . bhedanadhammāni, S. i. 97.

(7) S. kumbhakārāpakā uḷuṇṇaṃ kumbhaṃ uddharitvā, S. ii. 83.

(8) S. dakkho suvaṇṇakāro vā . . . ukkaṃ bandheyya, M. iii. 243.

Gahakāra. (9) gahakāraṃ gavesanto . . . puna gehaṃ na kāhasi, Dhp. v. 154; = Thag. v. 183, 184.

Cittakāra. See Rajaka.

Mālakāra. See Mālā.

Bhamakāra. (10) S. dakkho bhamakāro . . . añchanto, D. ii. 291; = M. i. 56.

Yānakāra, Rathakāra. (11) yathā yānakāro . . . nemiyaṃ dosaṃ tacchati, M. i. 32.

(12) rathakāro va cammassa parikantaṃ, J. iv. 172.

123. Kāraṇḍava. kāraṇḍavaṃ niddhamatha kasambuṃ apakassatha, S.N. v. 281.

124. Kāla. kālo ghasati bhūtāni . . . yo ca kālaghaso, J. ii. 260.

Kāsa. See Nadi (4).

125. Kiṭṭha. kiṭṭhāday viya duppasuy, Thag. r. 446.

See also Gopā.

126. Kitava.

(1) nikacca kitavass'eva bhuttaṃ theyyena, S. i. 24.

(2) chādeti kaliṃ va kitavā saṭho, Dh. r. 252.

127. Kimi. kimī va mīhasallitto, Thag. r. 1175.

128. Kiyuka. S. purisassa kinsuko aditṭhapubbo
assa, S. iv. 193; cf. J. ii. 265, 266.

129. Kukkuṭapattā. S. kukkuṭapattāṃ . . . aggimhi
pakkhittāṃ, A. iv. 47 ff.

130. Kukkuṭi. S. kukkuṭiyā aṇḍāni . . . [na] sammā
adhisayitāni, M. i. 104; = 357; = S. iii. 153; = A. iv.
125. See different point under Aṇḍakosa.

131. Kukkura. S. caṇḍassa kukkurassa nāsāya pittāṃ
bhindeyyuṃ, S. ii. 242.

See also Atṭhikayaḥkala, Kuṇapa, Pāṇaka.

132. Kukula. rūpaṃ . . . viññāṇaṃ kukkulaṃ, S. iii. 177.

133. Kuñjara.

(1) S. kuñjaro . . . pokkharāṇiṃ ogāhitvā saṇa-
dhovikāṃ . . . kiṭṭati, M. i. 229.

(2) . . . araṇṇam iva kuñjaraṃ bandhitvā āna-
yissāma, S. i. 124; cf. J. iv. 470.

(3) . . . dhunātha . . . naḷāgāraṃ va kuñjaro, S. i.
156.

(4) paṇke sanno va kuñjaro, Dh. r. 327.

(5) saṃgāmagataṃ va kuñjaraṃ, Ud. 45.

(6) hatthikkhandhā va patitaṃ kuñjare ce anuk-
kame, Thag. r. 194.

(7) yathā kuñjaraṃ adantaṃ navaggahaṃ aṅku-
saggaho, Thag. r. 357.

(8) kuñjarānaṃ v'ānodake, J. vi. 442.

134. Kuṭi. āsaṃ kuṭiyā virājaya, dukkhaṃ . . . navā
kuṭi, Thag. r. 57.

135. Kuṭṭhi. S. kuṭṭhi puriso . . . aṅgārakāsuyā kāyaṃ
paritāpeyya, M. i. 506.

136. Kuṭhāri. purisassa . . . kuṭhāri jāyato mukhe,
S. i. 149; = A. v. 171, 174; = S. N. r. 657. See also Sāra (9).

137. Kuṇapa. S. itthi . . . ahikuṇapena vā kukkura-kuṇapena vā manussakuṇapena vā kaṇṭhe āsattena, M. i. 120 ; = A. iv. 376.

138. Kumāra.

(1) S. daharo kumāro . . . aṅgāraṇ akkamitvā khippam eva paṭisaṇharati, M. i. 324.

(2) S. daharo kumāro . . . bandhanehi baddho . . . vuddhiṇ anvāya, M. ii. 44.

(3) S. daharo kumāro mando . . . muttakarisena kīlati, A. v. 203.

139. Kumuda.

(1) uechinda . . . kumudaṇ sārādikaṇ va pāṇinā, Dh. v. 285 ; = J. i. 183.

(2) kumudasannibho, J. ii. 234.

See also Pabbata.

140. Kumbha.

(1) S. kumbho anādhāro hoti . . . sādāro, S. v. 20.

(2) S. kumbho nikkujjo vamat'eva udakaṇ, S. v. 48.

(3) S. kumbho nikkujjo tatra udakaṇ āsittaṇ, A. i. 130 ; (ukkujjo) 131.

(4) S. kumbho nikkujjo'va . . . udakaṇ no vantaṇ paccavamati, A. v. 337.

(5) cattāro'me kumbhā . . . kumbhūpamā puggalā, A. ii. 104.

(6) kumbhūpamaṇ kāyaṇ idaṇ viditvā, Dh. v. 40.

(7) yathāpi uda[ka]kumbho bhinno, J. iii. 167 ; = P. V. 11.

See also Rahada.

Kumbhattakena. (8) suppadhaysiyo . . . kumbhatthenakehi, S. ii. 264.

141. Kumbhila. katamañ ca kumbhilabhayaṇ, M. i. 460 ; = A. i. 124 ; cf. Thig. v. 502.

142. Kumma.

(1) addasa kummaṇ, kummo . . . upādānakkhandhāṇaṇ adhivacanaṇ, M. i. 143, 144.

(2) kummo va aṅgāni sake kapāle, S. i. 7 ; = iv. 179.

(3) udakarahade mahākummakulaṇ . . . ahosi, S. ii. 227.

See also Kaccapa.

148. Kulāni. S. yāni . . . kulāni bahutthikāni . . . appitthikāni, S. ii. 264. *See also* Canda (5), Cora (8).

144. Kulla.

(1) kullaṇ hi jano pabandhati, D. ii. 89 ; = Ud. 90.

(2) kullūpamaṇ vo desissāmi . . . S. puriso addhānamaggapaṭipanno, so passeyya . . . udakaṇṇavaṇ, M. i. 134.

(3) api nu tumhe kullūpamaṇ dhammaṇ desitaṇ, M. i, 261.

(4) tiṇakaṭṭhaṇ . . . saṇkaḍḍhitvā kullaṇ bandhitvā, S. iv. 174, 175.

(5) nadīpāragato va kullaṇ, J. v. 445.

See also Bhisī.

145. Kusa. kuso yathā duggahito hatthaṇ evānukantati, S. i. 49, 50. *See also* Nadī (4).

Kusaṅga. *See* Pokkharāṇī (3).

Kūṭāgāra. *See* Agāra.

146. Kokilā. kokilā va madhuraṇ nikūjitaṇ, Thig.v. 261.

147. Koṇca.

(1) jīṇṇakoṇcā va jhāyanti khīṇamacche va pallale, Dhp. v. 155.

(2) koṇco khīrapako va ninnagaṇ, Ud. 91.

(3) aghasmi koṇcā va yathā himaccaye, J. iv. 484.

(4) koṇcī samuddatīre va kapaṇṇā, J. v. 366.

See also Sīha (4).

Koṭṭi. ubhatokoṭṭiko pañho. *See* Ayo (10).

148. Kotthu. S. kotthu nadīre macche magayamāno, M. i. 334.

149. Kolaṇkola. tiṇṇaṇ saṇyojanānaṇ kolaṇkolo hoti, A. i. 233.

Kovilāra. *See* Rukkhā (20).

150. Khaggavisāṇa. eko care khaggavisāṇakappo, S.N. v. 33 ff.; cf. Gajā, (3) Nāga.

Khajjota. *See* Jātaveda (3).

151. Khattiya. S. khattiyo . . . nihitapaccāmitto na kutoci bhayaṇ, D. i. 69.

152. Khāṇu.

- (1) khāṇuṇṇaṃ va urasāsajja, S. i. 127.

Tindukākākhāṇu. (2) S. tindukākākhāṇu
nekavassagaṇiko sannicito hoti, M. i. 78.

153. Khāribhāra. māno . . . khāribhāro, S. i. 169.

154. Khipa. S. nadīmukhe khipaṃ uddeyya, A. i. 287.

155. Khīra.

- (1) S. puriso khīratthiko . . . gāviṇṇaṃ . . . āviñ-
jeyya, M. iii. 141.

- (2) S. khīraṃ khīrena saṃsandati, S. ii. 158.

- (3) na . . . sajju khīraṃ va mucecati, Dh. v. 71.

- (4) khīrodakibhūtā, M. i, 206; ii. 120.

See also Sappimaṇḍa.

Khīla. See Indakhīla.

156. Khura. (1) khuraṃ va madhurassādaṃ ullittaṃ,
Thag. v. 737.

Khuradhāra. (2) khuradhārūpamo bhava, S.N. v. 716.

157. Khetta.

- (1) S. sakaṃ khettaṃ ohāya paraṃ khettaṃ niddāyi-
tabbaṃ, D. i. 231.

- (2) puññakkhettaṃ anuttaraṃ, M. i. 37; S. i. 220,
passim. A. i. 208, *passim*. S.N. v. 486, Thag.
v. 566; cf. P.V. 3.

- (3) khettaṃ hi taṃ puññapekkhassa hoti, S. i. 167.

- (4) S. yaṃ aduṃ khettaṃ aggaṃ . . . majjhimaṃ
. . . hīnaṃ jaṅgalaṃ, S. iv. 315.

- (5) kammaṃ khettaṃ A. i. 223, 224.

- (6) S. khettaṃ bījaṃ [na] mahapphalaṃ, A. iv. 237.

- (7) S. sālikhettaṃ setatthikā nāma, A. iv. 278.

- (8) S. ucchukhettaṃ mañjītthikā nāma, A. iv. 379.

- (9) tiṇadosāni khettaṇi, Dh. v. 356-59.

- (10) khettaṇi viceyya . . . sabbakkhettaṃ mūlaban-
dhanā pamutto khettaṃ jino tādi pavuccate,
S.N. v. 524. See also Kassaka, Bīja.

158. Kheḷapiṇḍa. S. puriso . . . kheḷapiṇḍaṃ vamey-
ya, M. iii. 300; = (*differently applied*) A. iv. 137.

159. Gaggari. S. . . . kammāragaggariyā dhama-
mānāya saddo, M. i. 243; = S. i. 106.

Gaṅgā. See Nadi.

160. Gaja.

- (1) dvāravivaraṇ gajo va alabbhanto, Thag. v. 356.
- (2) gajaṇ va mattaṇ kusalaṇkusaggaho, Thag. v. 1139.
- (3) gajam iva ekacāriṇaṇ, J. ii. 220.

Gaṇaka. See Pāsāda (2).

161. Gaṇḍa

- (1). tass' imaṇ kāyaṇ . . . gaṇḍato samanupasato, M. i. 500; cf. S. iv. 83.
- (2) tvaṇ rūpaṇ . . . viññāṇaṇ . . . gaṇḍo ti passa, S. iii. 189; cf. iv. 83; M. i. 435.
- (3) ejā gaṇḍo S. iv. 64; = 66.
- (4) S. gaṇḍo anekavassagaṇiko . . . gaṇḍo ti imas's'etaṇ, A. iv. 386.
- (5) gaṇḍo ti kāmāṇaṇ adhivacaṇaṇ, A. iii. 311; = iv. 289.

Gaṇḍa mūla. (6) gaṇḍamūlaṇ . . . taṇhāy'etaṇ adhivacaṇaṇ, S. iv. 83.

162. Gadraḇha.

- (1) S. gadraḇho vahaḇchinno sandhisamalaṇka-tīre jhāyati, M. i. 334.
- (2) S. gadraḇho gogaṇaṇ piṭṭhito, A. i. 229.
- (3) gadraḇho va nivattasi, J. iii. 217.

163. Gaṇṭha. *passim*, e.g. S. iv. 59; A. ii. 24; S. N. 347; also catuganthaṇ gaṇṭhito, Thag. v. 572; cf. J. iv. 11.

164. Gandha.

- (1) S. uppalassa . . . pupphassa gandho, S. iii. 130.
- (2) S. brāhmaṇā āhutigandhena dhavanti, M. iii. 167.
- (3) S. ye keci mūlagandhā kālānusārī, S. iii. 156; = v. 44; = A. v. 22.
- (4) S. ye keci sārāgandhā lohitaḇandaṇaṇ, S. iii. 156; = v. 44; = 231; = A. v. 22.
- (5) S. ye keci pupphagandhā vassikaṇ, S. iii. 156; = v. 44; = A. v. 22.
- (6) tiṇ' imāṇi gandhaḇjātāṇi yesaṇ anuvātaṇ, A. i. 225.
- (7) silaṇ gandho anuttaro, Thag. v. 615.

- (8) na pupphagandho paṭivātaṇ etī, Dhṛ. v. 54.
See also Gūthakūpa.
165. Gaḷa. gaḷo eso itī ñatvā, S.N. v. 61.
166. Gaha.
(1) n'atthi dosasamo gaho, Dhṛ. v. 251.
(2) sagaho . . . mātuḡamassa adhivacanaṇ, It. 114.
167. Gahana.
(1) diṭṭhigahanaṇ M. i. 8 ; 486.
(2) gahanaṇ manussā, uttānakaṇ hasavo, M. i. 340.
(3) abbhantaraṇ te gahanaṇ, Dhṛ. v. 394.
168. Gahapati.
(1) S. gahapati . . . addho, M. i. 451.
(2) S. gahapati . . . api nu so devaputto, M. i. 505.
(3) bhūtapubbaṇ . . . gahapatānī ahosi, M. i. 125.
169. Gāma.
(1) S. puriso sakambhā gāmā aññaṇ gāmaṇ gaccheyya, D. i. 81 ; = M. i. 278 ; = ii. 20.
(2) S. puriso sakambhā gāmā vā . . . ciravippavuttho assa, M. ii. 253.
(3) suññaṇ gāmaṇ passeyya, S. iv. 174.
(4) suttaṇ gāmaṇ mahogho va, Dhṛ. v. 47 ; = 287.
(5) yathā gāmato nikkhamma, P.V. 59.
- Gini. See Aggī.
170. Gimhāna. yathāpi rammako māso gimhānaṇ, J. v. 63.
171. Giri.
(1) giriṇ nakhena khadatha, S. i. 127 ; = J. iv. 383.
(2) giriduggacaraṇ chetaṇ, S. i. 198.
(3) giri-m-iva anitena duppasaho, J. ii. 219.
See also Pabbata.
172. Gīvo. satipaṭṭhānagīvo so, Thag. v. 1090.
173. Guhā. guhāyaṇ bahunābhichanno, S.N. v. 772.
174. Gūtha.
(1) S. gūtho gūthena saṇsandati, S. ii. 157.
(2) S. ahigūthagato . . . makkheti, A. i. 126.
(3) S. appamattakam pi gūtho . . . lohitaṇ duggandhaṇ, A. i. 34 ; cf. J. iv. 117.
(4) gūthabhāpi, A. i. 128.

- (5) ārakā parivajjeyya gūthaṭṭhānaṃ va pāvuse,
Thag. r. 1153.
- Gūthakūpa. (6) S. puriso gūthakūpe nimuggo
assa, D. ii. 324; =
- (7) S. gūthakūpo . . . atha puriso āgaccheyya . . .
gūthakūpaṃ paṇidhāya, M. i. 74.
- (8) S. gūthakūpo . . . ghaṭṭito . . . duggandho, A.
i. 127.
- (9) S. gūthakūpo . . . tatra puriso nimuggo assa,
A. iii. 403.
- (10) gūthakūpo yathā assa sampuṇṇo gaṇavassiko,
S.N. r. 279.
- (11) gūthakūpe nigāḥhiko, Thag. r. 568.
175. Geha.
- (1) puna gehaṃ na kūhasi, Dh. r. 154; = Thag.
r. 188.
- (2) yathā gehato nikkhamma, P.V. 59.
176. Gō, gāvī.
- (1) S. gāvī taruṇavacchā thambhaṇ ca ālumpati,
vacchakaṇ ca apavīṇati, M. i. 324.
- (2) go va bhiyyo palāyinaṃ, S. i. 221.
- (3) S. gāvī niccamā kuḍḍaṇ ce nissāya, S. ii. 99.
- (4) iti gosu . . . jāyati puṇḍavo, A. i. 162.
- (5) gunnaṇ ce taramānaṃ jimaṇ gacchati
puṇḍavo, A. ii. 75; = J. iii. 111; = v. 222;
= 242 (with gāvaṇ).
- (6) S. gāvī . . . āghātaṇaṃ niyyamāna, A. iv. 138.
- (7) S. gāvī pabbateyyā bālā . . . paṇḍitā, A. iv. 418,
419.
- (8) yathā mātā pitā bhātā, gāvo no paramā mittā,
S.N. r. 296; cf. r. 307.
- (9) go vajjho viya niyyati, S.N. r. 580.
- (10) paṭiggahetvā pana Sakyapuṇḍavaṃ, S. N. r. 690.
- (11) gāmaṇḍalaṃ va parinesi, citta, maṇ, Thag.
r. 1143; cf. maṇḍala, M. i. 446.
- (12) gāvo bahutiṇass' eva, J. i. 295; = v. 448.
- (13) gāvaṃ va siṅgino siṅgaṃ . . . vaḍḍhati, J.
iv. 172.

- (14) gavaṇ va naṭṭhaṇ . . . pariyesatī, J. iv. 481.
 (15) gāvo kūṭahatā-r-iva, J. v. 17.
 (16) visāṇato gavaṇ dohaṇ, J. vi. 371.
 Go k ā ṇ a. (17) S. gokāṇā pariyantacārini
 antamantān' eva sevati, D. iii., XXV. § 20.
 G o g h ā t a k a. (18) S. dakkho goghātako
 . . . catummahāpathe bilaso paṭivibhajitvā,
 D. ii. 294; = M. iii. 91.
 (19) S. dakkho goghātako . . . kucchiṇ parikan-
 teyya, M. i. 244; = ii. 193; = S. iv. 56;
 = A. iii. 380.
 (20) S. dakkho goghātako . . . vidhūnitvā bāhiraṇ
 cammakāyaṇ, M. iii. 274.
 Go d a m m a. See Bhūmi(2), Hatthidāmma.
 G o p ā n a s ī. (21) S. jarāsālāya gopānasiyo
 oluggaviluggā bhavanti, M. i. 81; = 245.
 (22) gopānasibhāravahā va kaṇṇikā, J. iii. 318.
 (23) gopānasibhoggasamaṇ, J. iii. 395.
 G o p o, g o p ā l a [k a]. (24) S. kiṭṭhasambādhe
 gopālako gāvo rakkheyya, M. i. 115, 116.
 (25) ekādasahi aṇgehi samannāgato gopālako [a-]
 bhabbo gogaṇaṇ, M. i. 220; = A. v. 347.
 (26) bhūtapubbaṇ Magadhako gopālako, M. i. 225.
 (27) S. gopālako sāyaṇhasamayaṇ sāmikānaṇ gāvo
 niyyā detvā, A. i. 205.
 (28) gopo va gāvo gaṇayaṇ paresaṇ, Dhp. v. 19.
 (29) yathā daṇḍena gopālo gāvo pāceti gocaraṇ,
 Dhp. v. 135.
 G o ṇ a. (30) S. . . . goṇo kiṭṭhādo aduṇ
 kiṭṭhaṇ otareyya, S. iv. 196.
 (31) S. goṇo kiṭṭhādo dāmena vā baddho, A. iii. 393.
 G o p a k h u m o. (32) M. ii. 137.
 G o p i p ā s a. (33) gopipāsakajātikā, J. iv. 56.
 See also Kiṭṭha, Paṇka (9).

177. G o m a y a p i ṇ ḍ a. Bhagava parittaṇ gomayapiṇḍaṇ
 pāṇinā gaheṭvā, S. iii. 144.

178. G h a ṭ i k ā. S. puriso . . . caturāṅgulaṇ ghaṭikāṇ
 karitvā S. ii. 178; cf. Thig. v. 499.

179. C a k k a.

- (1) mayā anuttaraṃ dhamma-cakkaṃ pavattitaṃ,
S. i. 191 ; cf. S.N. v. 554 ; = Thag. v. 824 ;
cf. S.N. v. 684 ; J. iii. 412.
- (2) brahma-cakkaṃ pavatteti, M. i. 71 ; S. ii. 27.
- (3) anveti cakkaṃ va vahaṭo padaṃ, Dh. v. 1.
- (4) cakkassa nemi viya parivattati, J. v. 445.
Ara, Nabhi. (5) arā va nabhyā susamohi-
tāni, J. vi. 261. See also Ratha.
- Cakkavatti (6). cakkavatti yathā rājā,
S. i. 192 ; = Thag. v. 1235.
- (7) S. kuḍḍarājāno¹ . . . cakkavattissa anuyantā,
S. iii. 156 ; = v. 44 ; = A. iii. 365 ; = v. 22.
- (8) rañño cakkavattissa . . . sattaratanāni, M. iii.
S. v. 99 and passim.

180. C a k k h u.

- (1) puggalo ekacakkhu, A. i. 129.
- (2) puggalo dvicakkhu, *ibidem*.
- (3) cakkhuṃ loke samuppannaṃ, S.N. v. 599.

181. C a k k h u m ā.

- (1) S. c. puriso uparipāsāḍavaragato, M. i. 213.
- (2) S. c. puriso ekay āmaṇḍaṃ, M. iii. 101 ff.
- (3) cakkhumā puriso tīre thito, It. 114, 115.
See also Rahada (udaka-).

182. C a ṇ g a v ā r a.

- (1) pañcann' etaṃ nīvaraṇānaṃ adhivacanaṃ, M.
i. 142, ff.
- (2) parittaṃ udakaṃ va caṇḍavāramhi, J. v. 186.

183. C a ṇ ḍ ā l a. S. caṇḍālo kumārako vā . . . nigamaṃ
pavisanto, A. iv. 376. See also Vaysiṃha, Sunakha.

184. C a n d a, c a n d i m a.

- (1) kāla(sukka)-pakkhe va candimā, D. iii. XXXI.,
§ 5 ; = Thag. vv. 292, 293 ; = 361 ; = J. iv. 26 ;
cf. v. 66, 507.
- (2) S. tadahuposathe cātuddase na hoti . . .
vimati vā : ūno no kho cando, M. iii. 276.

¹ a. l. = k h u d d a °.

- (3) cando yathā vigatavalāhake nabhe, S. i. 196
= VV. 64; = Thag. v. 1252.
- (4) cando yathā pannarasāya rattiṇ, S. i. 233.
- (5) candūpamā kulāni upasaṅkamatha, S. ii. 197.
- (6) S. kālapakkhe candassa yā ratti vā, S. ii. 206.
- (7) S. juṇhapakkhe candassa, S. ii. 206; = A. v. 21; = 124; = 127.
- (8) yathā pi cando . . . tāragañe . . . atirocati, A. iii. 34.
- (9) S. yā kāci tāraṅkarūpānaṇ pabhā . . . canda-pabhā tāsaṇ aggaṇ, A. iii. 365; = v. 22; cf. A. iv. 151; = It. 19, 20; J. v. 63.
- (10) pabhāseti abbhā mutto va candimā, M. ii. 104;
= Dh. v. 172, 173; = 382; = Thag. v. 548;
= 871-3; cf. It. 64.
- (11) nakkhattapathaṇ va candimā, Dh. v. 208.
- (12) rattiṇ ābhāti candimā, Dh. v. 387.
- (13) candaṇ va vimalaṇ suddhaṇ, Dh. v. 413;
= S.N. v. 637.
- (14) cando va Rahugahaṇā pamuttā, S.N. v. 465;
= v. 498; cf. Thag. v. 2; J. iv. 330; v. 34.
- (15) candaṇ yathā pannarase, S.N. v. 1016.
- (16) cando yathā dosinapupūṇamāsiyā, Thag. v. 306;
= 1119.
- (17) pūrasu . . . cando pannarase-r-iva, Thig. v. 3;
cf. PV. 38.
- (18) yathāpi dārako candaṇ . . . anurodati, PV. 11;
= J. iii. 166; cf. iv. 61; v. 76.
- (19) candaṇ kīḷanakaṇ gavesasi, Thig. v. 384.
- (20) ko pātur āsī . . . candimā va, J. v. 14.
- (21) gaganatale cando viya, J. vi. 376.

See also Nak k h a t t a (rājā), S a s a, S u r i y a.

185. C a n d a n a.

- (1) S. . . . rukkhajātāni candanaṇ tesāṇ aggaṇ akkhāyati, A. i. 9.
- (2) S. puriso candana-ghatikaṇ adhigaccheyya, A. iii. 237.

See also G a n d h a.

186. Cāpa.

(1) senti cāpā tikkhā va, Dhṛ. v. 156.

(2) cāpo v'ū nudaro, J. vi. 295.

187. Cittika. addasa cittikaṇ bhittiya, Thig. v. 393.

188. Cīriḷika. S. . . . vanasande . . . cīriḷika-saddo antaradhāpeyya, A. iii. 395.

Cunda. See Nāga (19).

189. Cora.

(1) S. rañño Māgadhassa vijite corā, D. iii, XXXII., § 8.

(2) S. coraṇ āgucāriṇ gahetvā rañño dasseyyuṇ . . . sattisatena hanatha, S. ii. 100.

(3) S. coraṇ āgucāriṇ gahetvā rañño dasseyyuṇ . . . khuramuṇḍaṇ karitvā, S. ii. 128; = A. ii. 240.

(4) corā gāmaghātakā . . . channaṇ bāhiraṇ āyatanānaṇ adhivacanaṇ, S. iv. 173-5.

(5) tihi aṇgehi samannāgato mahā coro, A. i. 153.

(6) pañcahi aṇgehi samannāgato mahā-coro, A. iii. 128.

(7) corasamā bhari, A. iv. 92.

(8) S. yāni . . . kulāni . . . suppadhāṇsiyāni . . . corehi, A. iv. 278.

(9) coro yathā sandhimukhe gahito, M. ii. 74; = Thag. v. 786.

Chatta. See Vassa.

190. Chadda. saṇsuddhajino vivattachaddo, S.N. vv. 372, 378.

191. Chava. chavo chavāya saddhiṇ, A. ii. 57, 59.

Chavālātā. See Latā.

192. Chāyā.

(1) S. yaṇ chāyā jahati, taṇ ātapo pharati, M. ii. 235.

(2) S. . . . pabbatakūṭānaṇ chāyā . . . paṭhaviyā olambanti, M. iii. 164; = 171.

(3) chāyā va anapāyini, S. i. 72, 93.

(4) S. thūpaṇ paṭicca chāyā paññāyati, A. ii. 198.

(5) chāyaṇ ghammābhitatto va turitā pabbataṇ āruhuṇ, S.N. v. 1014.

- (6) chāyā va anapāyini, Dh. v. 2 ; = Thag. v. 1043.
 (7) na tesañ chāyā vatthānaṇ, J. iv. 304.
 (8) kannappakannaṇ yathā rukkhachāyā, J. v. 445.
193. Chārikā. S. sappissa vā . . . neva chārikā paññāyati, D. ii., 164 ; = Ud. 93 ; cf. A. iv. 103.
194. Chindati.
 Chidda. cha lokasmiṇ chiddāni, S. i. 43.
 (1) sabbāṇ chindati bandhanaṇ, S. i. 39 ; cf. 35.
 (2) chaviṇ chindati, S. ii. 238.
 (3) accheccī taṇhaṇ . . . taṇ chinnaganthaṇ,
 S. i. 12 ; = 23 ; cf. S. i. 127 ; A. i. 134 ; It.
 47 ; cf. Ud. 79 ; S.N. v. 219.
 (4) chinda sotaṇ, S. i. 49 ; cf. iv. 291 ; M. i. 226 ;
 It. 95 : S.N. v. 948.
 (5) kodhaṇ chetvā, S. i. 41 ; = 47 ; = 237.
 (6) te chetvā maccuno jālaṇ, S. i. 48 ; = J. vi. 46 ;
 cf. S.N. v. 358.
 (7) chetvā nand(h)īṇ varattañ ca, S. i. 63 ; = S.N.
 v. 622.
 (8) sabbā āsattiyo chetvā, S. i. 212.
 (9) dhammo chinnapilotiko, M. i. 141 ; = S. ii. 28.
 (10) se ucchinne ucchinnamūle, M. ii. 256 ; cf. M.
 i. 487 ff. ; A. i. 135 ; cf. S. ii. 62, 64
 passim.
 (11) ucchinnabhavanettiko kāyo, D. i. 46.
 (12) ucchinnamūlo, M. i. 139 *passim*. ; A. i. 137.
 (13) asmimāno samucchinno, S. iii. 83.
 (14) acchijji vaṭṭaṇ, Ud. 75.
 (15) yo jātaṇ ucchijja na ropayeyya, S.N. v. 208.
 (16) chinnapapañce chinnavatume, D. ii. 8 ; M. iii.
 118.
 (17) chind' eva no vicikicchāṇ, S.N. v. 346 ; cf. J.
 vi. 259.
 (18) ye sabbasaṇṇyojanabandhanacchidā, S.N. v. 491 ;
 cf. 621 ; M. i. 101 ; S. i. 191.
 (19) chetvā āsavāni ālayāni, S.N. v. 535 ; cf. J.
 vi. 46.
 (20) anusaye chetvā, S.N. v. 545 ; = 571.

(21) avijjaṃ chinda, Thag. v. 29.

(22) pañcakkhandhā . . . chinnaṃ mūlakā, Thag. v. 90; = 120.

(23) chinna kukkuccaṃ, M. i. 109.

See also Ambuja, Vālarajju.

Chidda. cha lokasmiṃ chiddāni, S. i. 43.

195. Jaṭā. jaṭāya jaṭitā pajā, S. i. 13; = 165.

196. Janapada. bhūtapubbaṃ aññataro janapadaṃ vuṭṭhāsi, D. ii. 349.

197. Janapadakaḷyāni.

(1) S. puriso evaṃ vadeyya . . . janapadakaḷyāni taṃ icchāmi, D. i. 193; = 241.

(2) S. janapadakaḷyāni . . . ti kho mahājanakāyo sannipateyya, S. v. 170; cf. J. i. 400.

198. Janettī. S. janettī evaṃ Sāriputto, S. jātassa āpādetā evaṃ Moggallāno, M. iii. 248.

199. Jambālī. S. jambālī . . . yāni āyamukhāni tāni pidaheyya . . . tāni vivareyya, A. ii. 166.

Jambonada. See Nekkha.

200. Jayampatikā. S. dve jayampatikā parittaṃ sambalaṃ ādāya, S. ii. 98.

201. Jātarūpa.

(1) S. . . . ukkā mukhaṃ vā pan' āgama jātārūpaṃ, M. i. 38.

(2) S. na tāva jātārūpassa antaradhānaṃ hoti, S. ii. 224.

(3) pañc' ime jātārūpassa upakkilesā yehi . . . na c'eva mudu hoti, S. v. 92.

(4) lohena ve haññati jātārūpaṃ, J. iv. 102.

See also (suvaṇṇa) -Kāra, Pariyodāpanā, Miga.

202. Jātaveda.

(1) anoghanahatass' eva jalato jātavedassa, Ud. 93.

(2) jātavedo va saṇṭhānaṃ . . . anudāhantinaṃ, J. ii. 326; = 330; = iv. 471.

(3) khajjotaṃ jātavedaṃ amaññatha, J. vi. 371.

(4) adhigat' amha tame ñāpaṃ jālaṃ va jātavedato, J. v. 326.

203. J ā t i. yato ariyāya jātiyā jāto, M. ii. 103 ; cf. Thig. v. 430.

204. J ā l a.

(1) S. dakkho kevatto . . . sukhumacchikena jālena . . . attha-, dhamma-, brahma-jālaṇ, D. i. 45, 46.

(2) mohajālaṇ padālitaṇ, S. iii. 83 ; cf. Dh. v. 251.

(3) accidā maccuno jālaṇ, S. N. v. 357 ; cf. S. i. 48 ; J. vi. 46.

(4) jālasañchannā, Ud. 76 ; = Thag. v. 297.

(5) taṇhājālo samūhato, Thag. v. 306.

(6) kāmajāla ! Thag. v. 355.

See also Ambuja, Chindati, Vāta.

205. J ā l i n ī.

(1) jālinī visattikā, S. i. 107 ; = Dh. v. 180.

(2) taṇhaṇ vo desessāmi jālinī, A. ii. 211.

(3) . . . abbahitvāna jālinī, Thag. v. 162.

(4) devakāyasmi jālinī, Thag. v. 908.

206. J o t i.

(1) tamo tamaparāyano, tamo joti parāyano, joti tama- . . . joti joti-parāyano, S. i. 93 ; cf. A. ii. 85.

(2) parinibbāhisi vārinā va joti, Thag. v. 415.

J o t i ṭ ṭ h ā n a. (3) hadayaṇ jotiṭṭhānaṇ. S. i. 169.

See also Andha.

207. Ñ ā t i.

(1) sukhasaṇvaso ñātinaṇ va samāgamo, Dh. v. 207.

(2) patigaṇhanti piyaṇ ñātiva āgataṇ, Dh. v. 220.

208. D a y h a t i.

(1) dayhamāne va matthake, S. i. 13 ; = 53 ; Thag. v. 39 ; = 40 ; = 1162.

(2) careyy' ādittasīso va, S. i. 108.

(3) S. ādittacelo vā ādittasīso vā tass'eva . . . adhimattaṇ . . . vāyāmaṇ, A. ii. 93 ; = iii. 308 ; = iv. 320 ; = 321 ; = v. 93 ; = 98 ; = 99 ; = 104 ; = 105.

- (4) āditte cele vā sīse vā kim assa karaṇiyan?
S. v. 440.
 - (5) ādittā nibhatay bhaṇḍay puna ḍayhituṇ, S. i.
209.
 - (6) ādittasmiṇ agārasmiṇ yaṇ niharati bhājanay,
S. i. 31; = A. i. 156.
 - (7) rūpay . . . viññāpay ādittay, S. iii. 71.
 - (8) ḍayhamānena kāyena ḍayhamānena cetasā,
It. 23, 24.
 - (9) ḍayhamānesu nibbuta, Thag. v. 1060.
 - (10) attano sisamhi ḍayhamānamhi, Thig. v. 493.
 - (11) yathā sarapay ādittay vārinā parinibbaye,
S.N. v. 591; = J. iv. 127.
 - (12) ādittā va gharā mutto, Thag. v. 712.
 - (13) kāme ādittato disvā, Thag. v. 790.
 - (14) kadā nu rūpe . . . phusitabbe ca dhamme
ādittato 'hay . . . dakkhay, Thag. v. 1099.
See also Aggi, Tejjo, Pāvaka, Soka.
209. Dāka. upasanto . . . sukkhadākaṇ va kumbhiyaṇ,
Thig. v. 1.
210. Takkaṛa. pattadaṇḍo va takkaro, Thag. v. 449.
 211. Takkāri. ayyiniṇ va takkāriṇ pupphitay, Thig.
v. 297.
 212. Tagara. tagaraṇ ca palāsena yo naro upanayhati,
It. 68; = J. iv. 436.
 213. Tacasāra. tacasāray va samphalaṇ, S. i. 70;
98; = It. 45.
 214. Tacchaka. dāruy namayanti tacchakā, M. ii. 105;
= Thag. v. 19; = 877; = Dh. v. 80; = 145.
 215. Tamo. (1) bālo tamasā parivārito, Ud. 79.
(2) tamokhandhena āvaṭṭa, M. i. 168; = ii. 93.
(3) tamokhandhay padālayuṇ, It. 8; = (padāliya)
Thig. v. 44; = (padālito) v. 59.
(4) tamonudaṇ pāragatay mahesiṇ, It. 32.
(5) tamo v'assa nivuto sabbaloko, na jotimanto,
S.N. v. 348.
(6) ekodibhūto vihane tamaṇ, It. 42; S.N. v. 975.

(7) nivutānaṃ tamo hoti andhakāro apassanaṃ,
S.N. v. 763.

(8) tamo 'v'assa nibbuto, Thag. v. 1268.

See also J o t i.

216. T a n t a. yathāpi tante vitate, J. vi. 26.

217. T a r a t i.

(1) ye taranti aṇṇavaṃ saraṃ setuṃ katvāna
visajja pallalāni, D. ii. 89; = Ud. 90.

(2) tiṇṇo pāragato jhāyī, M. 98th. S^{ta}.; = Dh. p.
v. 414; = S.N. v. 638.

(3) anāyūhaṃ oghaṃ atarin ti, S. i. 1; cf. 3; also
Thig. v. 10.

(4) tiṇṇaṃ loke visattikaṃ ti, S. i. 1; cf. S.N. v. 1085.

(5) maccudheyyassa tarati pāraṃ, S. i. 4; = 29.

(6) tiṇṇo pāraṅgato thale tiṭṭhati, S. iv. 174, 175;
= A. ii. 5, 6.

(7) tiṇṇo tārayataṃ varo, A. ii. 24; = It. 123.

(8) ye ca kāme . . . nirodhetvā . . . tiṇṇā pāra-
gatā . . . ti vadāmi, A. iv. 411.

(9) ko sū' dha taratī oghaṃ? ko 'dha tarati
aṇṇavaṃ? S.N. cf. v. 173; = v. 183.

(10) te duttarāṃ oghaṃ imaṃ taranti atinṇapubbaṃ
. . . S.N. v. 273.

(11) tiṇṇakathaṅkato, S.N. v. 367; cf. Dh. v. 414.

(12) tiṇṇavicikiccho, M. i. 18, 45.

(13) tiṇṇo tāres' imaṃ paṇaṃ, S.N. v. 545; = 571;
cf. M. i. 386.

(14) atāri jātiṃ ca jaraṃ ca, S.N. v. 1047; 1060;
S.N. v. 1085.

A t i t a r i y a. (15) oghaṃ samuddaṃ atitariya
tādiṃ, S.N. v. 219.

U t t a r a t i. (16) udatāri oghaṃ atinṇapubbaṃ,
Ud. 74; cf. 75.

O t a r a t i. (17) otiṇṇo' nhi jātiyā, M. i. 200.

See also T i r a, P a ṇ k a, B h i s i, S a ṇ g a.

218. T a l ā k a.

(1) S. . . mahantaṃ talākaṃ . . . devo vuṭṭho
sippisambukaṃ . . . A. iii. 395.

- (2) S. puriso . . . talākassa paṭigacc'eva, A. iv. 279.
 (3) S. talākassa cattāri āyamukhāni, A. iv. 283.
219. **Tasara.** tasaraṇ va ujjuṇ, S.N. v. 215 ; = v. 464 ;
 = v. 497.
220. **Tāṇa.**
 (1) jarūpanītassa na santi tāṇā, S. i. 2 ; = 55.
 (2) ete hi maṇ-tāṇā . . . viharanti, S. iv. 315.
 (3) na santi puttā tāṇāya, Dhṛ. v. 288.
 (4) na hi tāṇaṇ tava vijjate va aññaṇ, Thag. v. 412.
- Tārakā.** See Udaṇa, Osadhitārakā, Canda,
 Nakkhatta.
221. **Tāla.**
 (1) S. tālo matthakacchinno, M. i. 250 ; = 331 ;
 = 464 ; = ii. 256 ; cf. J. v. 267.
- For Tala.** (2) sakena tālena haneyya ghoṣaṇaṇ, J. v. 450.
 Tālacchāyā. See Dhanuggaha.
 Tālapakka (2). S. tālapakkaṇ sampati-
 bandhanā muttaṇ, A. i. 181 ; cf. It. 84.
 Tālapatta. See Puṭa.
 Tālapattikā. See Nāga.
 Tālavatthu (3). tālavatthukatā, M. i. 488
 passim ; S. ii. 62 passim ; A. iv. 173 ; Thig.
 v. 478 ; cf. J. v. 267.
222. **Tikicchaka.** sabbalokatikicchako, Thag. v. 722.
223. **Tiṇa.**
 (1) S. imasmiṇ Jetavane tiṇa-katṭha-sākhā-
 palāsaṇ taṇ jano hareyya, M. i. 141 ; = S.
 iii. 34 ; = iv. 82 ; = 129.
 (2) tiṇam iva . . . miyyāmi, J. iv. 284.
 See also Aggi, Ukkā, Gaṇḍā, Sūla.
224. **Tittakālābu.** S. tittakālābu āmakacchinno, M.
 i. 80 ; = 245. See also Visa.
225. **Tittha.**
 (1) S. . . . visamaṇ . . . samaṇ titthaṇ parik-
 kamaṇāya, M. i. 43.
 (2) sīlaṇ . . . titthaṇ ca sabbabuddhāṇaṇ, Thag.
 v. 613.
- Titthakara.** (3) M. ii. 77 ; A. iv. 136.

Tipu. See Jātarūpa (3).

226. Tilā. (1) S. vīsatiikhāriko Kosalako tilavāho tato . . . ekaṃ tilaṃ uddhareyya, A. v. 173; = S.N. p. 123.

227. Tīra.

(1) appakā . . . pāragāmino . . . tīraṃ evānudhāvati, S. v. 24; = A. v. 232; = 233.

(2) orimaṃ tīraṃ sasaṃkaṃ . . . sakkāyassādhivacanaṃ, S. iv. 174, 175.

(3) chann'etaṃ ajjhattikānaṃ āyatanānaṃ, S. iv. 179, 180.

(4) micchādiṭṭhi orimaṃ tīraṃ sammādiṭṭhi pārimaṃ tīraṃ . . . micchāvimutti orimaṃ tīraṃ . . . A. v. 232; = 233.

(5) pāṇātipāto orimaṃ tīraṃ . . . pe . . . A. v. 252; = 253.

(6) pārimaṃ tīraṃ:—khemaṃ . . . nibbānaṃ, S. iv. 174, 175.

(7) pārimaṃ tīraṃ:—channaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ, S. iv. 179, 180.

(8) aññātamānino dhamme gambhīre tīragocarā, Thag. v. 953.

See also Nāvā.

228. Turiya. S. . . . turiyassa . . . saddo hoti, A. iv. 263, 265.

229. Tulā. S. tulādhāro vā . . . tulaṃ paggaheṭvā, A. iv. 282; = 287; = 323; cf. Thag. v. 107 (pabbajijj tulāyitvāna).

230. Tūla.

(1) tūlaṃ iva eritaṃ mālutena, Thag. v. 104; cf. J. iv. 222.

(2) tūlapuṇṇasadisopamā, Thig. v. 269.

231. Tejo. (1) S. tejo sucim pi dahati . . . na ca tena aṭṭiyati, M. i. 424; = A. iv. 375.

(2) bhikkhu dahati tejasā, S. i. 69.

232. Tela.

(1) S. telaṃ telena saṃsandati, S. ii. 158.

(2) S. puriso telatthiko . . . vālikaṃ doṇiyā ākiritvā, M. iii. 140.

(3) *siniddhā teladhārā va ahosi iriyāpatho*, Thag. r. 927.

(4) *telay akkaṭṭhitay yathā*, J. iv. 118.

See also Dīpa (244), *Sappi*.

Telakumbha. See Rahada.

Telappajjota. See under Andhakāra, passim.

Telapatta. See Janapadakaḷyāni (2).

Telappadīpa. See Dīpa (244).

233. *Thambha. yo ogahane thambho-r-ivābhijāyati*, S.N. r. 214.

234. *Thāla. yo hare mattikāthālay kaṇsathūlay*, J. iii. 224.

Thūṇa. See Chāyā.

235. *Danda.*

(1) *S. daṇḍo upari vehāsay khitto*, S. ii. 184 ; = v. 439.

daṇḍarāji. (2) *S. udaye daṇḍarāji . . . paṭi-vigacchati*, A. iv. 137.

Dadhi. See Sappimaṇḍa.

236. *Dabbī. dabbī sūparasay yathā*, Dh. r. 64, 65.

Dammasārathi. See Sārathi.

237. *Daḷidda.*

(1) *S. puriso daḷiddo . . . tass'assa ekay agārakay*, M. i. 450.

(2) *S. puriso daḷiddo . . . akāmassa bilay olaggeyyuy*, M. ii. 178 ; = 181.

(3) *S. puriso daḷiddo 'va . . . aḍḍho va samāno aḍḍhavāday vadeyya*, A. v. 43, 45.

(4) *kadā iṇaṭṭo va daḷiddako nidhiy ārādhayitvā*, Thag. r. 1106.

238. *Dāyāda.*

(1) *dhammadāyādā me bhavatha, no āmisadāyādā*, M. i. 12 ; cf. It. 101.

(2) *Bhagavato bhāsītassa dāyādo*, S. iv. 72.

(3) *Buddhassa dāyādo*, Thag. r. 18 ; = 1058.

- (4) tass'eva dāyādo yaṇ yaṇ kammaṇ pakubbati
Thag. v. 144; cf. M. i. 390.
- (5) suddho suddhassa dāyādo, Thag. v. 348.
- (6) dāyādako hehisi aggavādino, Thag. v. 1142.
- (7) dāyādaṇ Buddhasaṇṇassa, Thag. v. 1169.
239. D ā r u k a c i l l a k a. sucittitā sombhā dārūkacillakā
navā, Thig. v. 390.
240. D ā r u k k h a n d h a. S. dārukkhandho na oriman-
tiraṇ upagacchati, S. iv. 179.
241. D ā s a. (1) S. puriso dāso assa . . . dāsavyā muc-
ceyya, D. i. 72; = M. i. 275.
- (2) taṇhādāsā, M. ii. 71, A. ii. 54.
242. D i j a. (1) dijo yathā kubbanakaṇ pahāya, S.N. v. 1134.
- (2) dijo dumaṇ khīnaphalan ti ñatvā, J. iii. 108.
- (3) oruddho'smi yathā dijo, J. iv. 4.
243. D i s ā. (1) cha disāya veditabbā. Purimatthimā disā mātā-
pitaro . . . , D. iii. XXXI. § 12; cf. J. iii. 234.
- (2) S. cattāro purisā catuddisā t̥hitā, A. iv. 429.
- (3) na hi etehi yānehi gaccheyya agataṇ disaṇ,
Dhp. v. 323.
244. D ī p a, p a d ī p a (lamp). (1) S. telappadīpassa jhāyato acci M. i. 295.
- (2) S. puriso sambahulāni telappadīpāni ekaṇ
gharaṇ paviseyya, M. iii. 147.
- (3) S. telappadīpassa jhāyato telam pi [a-] parisud-
dhaṇ, M. iii. 151.
- (4) S. telañ ca paticca . . . telappadīpo jhāyati,
M. iii. 245.
- (5) S. telappadīpassa jhāyato telam pi aniccaṇ,
M. iii. 273; = S. iii. 126; = iv. 213, 214;
= v. 319 (last 3 slightly different); = S. ii.
86, 87, with different application.
- (6) andhakārena onaddhā padīpaṇ na gavassatha?
Dhp. v. 146.
- (7) nibbanti dhīrā yathāyaṇ padīpo, Khp. vi. 14;
= S.N. v. 235.
- (8) andho padīpadhāro va, Thag. v. 1026.

245. Dīpa (*island, refuge*).

- (1) kodhena abhibhūtassa na dipaṇ hoti, A. iv. 97.
- (2) attadīpā viharatha attasaraṇā, D. ii. 100;
= iii., XXVI. §§ 1, 27; = S. iii. 42; = v. 163,
164; cf. S.N. v. 501.
- (3) ete hi maṇ-dīpā maṇ-leṇā, S. iv. 315; cf.
P.V. 34.
- (4) S. naḍi . . . tassā majjhe dīpo, S. v. 219, 220.
- (5) majjhe sarasmiṇ tiṭṭhataṇ . . . dīpaṇ pa-
brūhi, S.N. v. 1092, 1093; cf. J. vi. 250.
- (6) so karoḥi [su]dīpaṇ attano, Dh. v. 236, 238;
= Thag. v. 412.

See also Paṇka (6).

Duṭṭhārūka. See Arūka.

246. Dutiyā.

- (1) saddhā dutiyā purisassa hoti, S. i. 25; = 38.
- (2) saddhā-dutiyā viharantānavassutā, S. iv. 70.
- (3) taṇhā hi'ssa dutiyā sāssa, S. iv. 36; cf. It. 9.

247. Dundubhi. āhañchaṇ amatadundubhiṇ, M. i.
171; = ii. 93; = iii. 67.

Duma. See Paṭa, Palāsa, Phala, Vattha.

Dussayuga. See Karaṇḍaka.

248. Dūta.

- (1) puratthimāya disāya āgantvā siḅhaṇ dūta-
yugaṇ, S. iv. 194, 195.
- (2) tiṇ' imāni devadūtāni, A. i. 138, ff.; M. iii.
179, ff.

249. Deva, devatā.

- (1) S. . . . deve gaḷagaḷāyante, S. i. 106; cf.
A. v. 114 ff.
- (2) bhūtapubbaṇ devāsurasaṇgāmo samupabbūho
ahosi, S. iv. 201 ff.
- (3) pītibhakkhā bhavissāma devā abhassarā yathā,
Dh. v. 200.
- (4) vassati devo yathā sugītaṇ, Thag. 51; = 52;
= 53; = 54; = 325-9.
- (5) devatā va virocati, J. vi. 14.

250. Dvaṅgula. na taṅ dvaṅgula-paññāya sakkā pappotuṅ itthiyā, S. i. 129.

251. Dvāra.

(1) apārutā amatassa dvāraṅ, M. i. 168 ff.; 227; = ii. 93.

(2) chaddvārā . . . channaṅ ajjhattikānaṅ āyatanānaṅ adbhivacanaṅ, S. iv. 194.

navadvāraṅ. See Yātrā.

dve, ekādasa-dvāraṅ. See Agāra.

(3) etāni yassa dvārāni aguttāni . . ., It. 23, 24; = S. N. v. 270, 271.

Dvāro. (4) indriyesu guttadvāro, D. i. 70; = 250; = M. i. 180; = 268.

Dovārika. (5) dovāriko paṇḍito . . . satiyā adbhivacanaṅ, S. iv. 194.

252. Dvidhāpatha. dakkhissasi dvidhāpathaṅ . . . vicikicchāya adbhivacanaṅ, S. iii. 108.

253. Dhaṅka.

(1) kumārakā dhaṅkan iv' ossajanti, S. i. 207.

(2) itthi . . . dhaṅkarūpā, Thag. v. 151.

(3) dhaṅkehi sāgaran iva, J. ii. 219.

See also Haṅsa.

254. Dhaja. (1) paggaṇhe isinaṅ dhajaṅ, subhāsītadhajā isayo, dhammo hi isinaṅ dhajo, A. ii. 51; cf. J. v. 509.

(2) pannadhajassa . . . Bhagavato, M. i. 386; cf. 139.

255. Dhaññarāsi. S. gāmassa . . . avidūre mahā dhaññarāsi, A. iv. 163.

256. Dhana. dhanāṅ seṭṭhaṅ va rakkhati, M. ii. 105; S. i. 25.

Dhanaparājaya. See Akkha.

257. Dhanuggaha.

(1) S. dhanuggaho . . . tiriyaṅ tālacchāyaṅ¹ atipāteyya, S. i. 62; = M. i. 82; = A. ii. 49.

(2) S. cattāro dāḥadhammā dhanuggahā . . . catuddisā ṭhitā, S. ii. 266.

258. Dhammanī. piyarittāṅ va dhammanī, S. i. 103.

¹ In A. Morris reads °echātiṅ.

259. Dharanī. bhūtānaṃ dharanī-r-iva, J. v. 379; = vi. 526.

260. Dhāti.

- (1) puriso dhāticelaṃ va makkhito, S. i. 205;
= J. iii. 539.

- (2) S. daharo kumāro . . . dhātiyā pamāday, A. iii. 6.

Dhītikā. See Accharā.

Dhura. See Bhāra, Ratha.

261. Dhūma.

- (1) kodho dhūmo bhasmani mosavajjaṃ, S. i. 169.

- (2) yaṃ . . . rattiy anuvitakketi . . . rattiy
dhūmāyanā, M. i. 142, 144.

- (3) santo vidhūmo, S.N. r. 1047; = P.V. 49; cf.
M. i. 386.

- (4) kāmā . . . dhūmo ca, J. ii. 241.

- (5) ghatāsano dhūmaketu . . . pabbataggasmīy,
J. v. 63. See also Raja.

262. Dhorayha. dhorayho vata bho . . . Gotamo,
dhorayhavatā ca samuppannā, S. i. 28. See also Kassaka (2).

263. Dhovana. (1) atthi dakkhinesu janapadesu dho-
vanay nāma . . . ariyay dhovanay desessāmi, A. v. 216.

- (2) dhonassa . . . Bhagavato, M. i. 386.

264. Nakhatta. nakkhattarājā-r-iva tārakānaṃ, J. iv.
99; = v. 148. See also Canda (11).

Nakha. See Giri.

265. Nagara.

- (1) S. rañño paccantimaṃ nagaraṃ . . . ekadvāraṃ
D. ii. 83; = S. v. 160; = A. v. 194.

- (2) S. āyasaṃ nagaraṃ . . . tato puriso . . . ekaṃ
sāsapaṃ uddhāreyya, S. ii. 182.

- (3) S. rañño paccantimaṃ nagaraṃ daḥhuddāpaṃ
. . . chadvāraṃ, S. iv. 194.

- (4) S. rañño paccantime nagarē esikā hoti, A. iv.
109-12.

- (5) nagarasāmi viññāpass' adhivacanay, S. iv. 195.

- (6) nagarūpamaṃ cittaṃ idaṃ ṭhapetvā, Dh. r. 40.

- (7) atthīnaṃ nagaraṃ katvā, Dh. r. 150; cf.
Thig. r. 497.

(8) nagaraṇ yathā paccantaṇ guttaṇ, Dhp. v. 315 ;
= Thag. v. 653 ; = 1005.

(9) yathāpi assa nagaraṇ mahantaṇ, J. v. 81.

Naṇḡala. See Kassaka.

Naṇḡalamukha. See Nadi (7).

266. Nadi.

- (1) S. ayaṇ Aciravatī nadī . . . atha puriso āgaccheyya pārattthiko, D. i. 244-6.
- (2) sīghasotāya vā nadiyā pavahemi, D. ii. 132.
- (3) . . . yāva na gādhaṇ labhati,
nadisu āyūhati sabbagattehi jantu, S. i. 47, 48.
- (4) S. nadī pabbateyyā ohārinī . . . tīresu kāsā . . .
ajjholambeyyū, S. iii. 137.
- (5) najjo yathā . . . upayanti sāgaraṇ, S. v. 400.
- (6) S. puriso nadiṇ taritukāmo . . . nāvaṇ kareyya,
A. ii. 200, 201.
- (7) S. nadī pabbateyyā . . . tassa puriso naṇḡalamukhāni pidaheyya, A. iii. 64.
- (8) S. nadī pabbateyyā . . . sīghasotā . . . natthi
so khaṇo . . . yaṇ sā āramati, A. iv. 137.
- (9) natthi taṇhāsamā nadī, Dhp. v. 251.
- (10) S. puriso nadiyā sotena ovuyheyya, It. 113-15.
- (11) yathā nadī ca pantho ca . . . lok'itthiyo, J. i. 302.
- (12) duppūrā tā nadīsamā, J. ii. 326 ; = iv. 471 ;
= v. 451.
- (13) nadī aparipuṇṇiyā va sussāmi, J. iv. 284 ; i. 307.
- (14) nadi-r-iva sīghasotā sevanti, J. v. 445.
Kunnadi, Mahānadi (15). S. . . . mahānadiyo upayantiyo kunnadiyo upayāpentī,
S. ii. 118.
- (16) S. yatth'imā mahā-nadiyo saṇsandanti . . . tato
puriso . . . udakaphusitāni uddhareyya, S.
ii. 135 ; = v. 460.
- (17) S. yatth'imā mahā-nadiyo saṇsandanti . . . na
sukaraṇ . . . gaṇetuṇ, S. v. 401.
- (18) khīyati . . . kunnadinaṇ va odakaṇ, Thag. v. 145.
- (19) taṇ nadihi vijānātha . . .
sanantā yanti kussobbhā,
tuṇhī yāti mahodadhi, S. N. v. 720.

- (20) S. Yamunā. . . . Mahī nadi pācīnaninnā . . .
samuddaninnā, S. v. 38-40.
- (21) S. Aciravati . . . yadā upari pabbate, M. ii. 117.
Gaṅgā-nadī (22). S. puriso . . . tiṇukkaṅ
ādāya. . . . Gaṅgaṅ nadiy santāpessāmi, M.
i. 128.
- (23) S. Gaṅgā-nadī pūrā . . . atha dubbalo [bālavo]
puriso āgaccheyya, M. i. 435.
- (24) S. Gaṅgā-nadī samuddāninnā, M. i. 493;
= S. v. 39, 40.
- (25) S. Gaṅgā-nadī pācīnaninnā, S. v. 38 ff.
- (26) S. . . . Gaṅgā . . . vālikā . . . na sukarā
saṅkhātun, S. ii. 184.
- (27) S. mahājanakāyo . . . Gaṅgānadiy pacchānin-
naṅ karissāma, S. iv. 191 ; = v. 53 ; = 300.
- (28) Gaṅgaṅ me pidahissanti, J. v. 60.
- (29) yā kāci naṅjo Gaṅgaṅ abhisavanti, J. vi. 359.
See also Udaṇa (3), Gopālaka (26),
Rāmaṇeyyaka, Vaṅka, Sāgara, Sota.
267. Nantaka. S. bhikkhu paṇṣukūliko . . . nan-
takaṅ disvā, A. iii. 187.
268. Nabha.
- (1) . . . nabhaṅ puthaviyā yathā, Thag. v. 278.
(2) . . . nabhaso pathavi yathā, Thag. v. 360.
See also Pabbata.
269. Narakapāṭa. S. puriso purisaṅ narakapa-
pāṭaṅ papatantaṅ kesesu gahetvā, D. i. 234.
270. Naḷa.
- (1) sussanti naḷo va harito luto, S. i. 5 ; = J. vi. 25.
(2) naḷo harito luto ussussati, S. i. 126 ; cf. P.V. 10.
(3) naḷaṅ va soto va Māro bhañji, Thag. v. 402.
See also Ogha, Kaḷīra, Phala.
Naḷāgāra. See Aggi, Kuñjara.
Naḷakalāpī. (4) S. dve naḷakalāpiyo aññaṅ
aññaṅ nissāya, S. ii. 144.
- Navanīta. See Sappimaṇḍa.

271. *Na h ā p a k a*. *S. dakkho nahāpako . . . nahāni-yacunnāni ākiritvā, D. i. 74 ; = 232 ; = M. i. 276 ; = ii. 15 ; = iii. 92 ; = A. iii. 25.*

272. *Na h ā y a t i*. *ninnahāya sabbapāpakāni, S.N. v. 521 ; cf. Ud. 6 ; M. i. 386 ; also U d a k a (5).*

Na h ā r u. *See Kukkuṭapatta.*

273. *N ā g a*.

(1) *te caranti . . . sudantā susunāgā ti, D. ii. 254.*

(2) *S. rañño nāgo isādanto . . . rakkhāt' eva sonḍaṇ, M. i. 414.*

(3) *S. rañño nāgo isādanto . . . bandhanāni sañchinditvā, M. i. 450.*

(4) *mahallako ce pi rañño nāgo adanto . . . kālaṇ karoti, M. iii. 137.*

(5) *nāgo vata bho . . . Gotamo, nāgavatā ca samuppannā . . . vedanā, S. i. 28 ; cf. M. i. 386 ; also 32 passim.*

(6) *nāgo va danto carati, S. i. 141.*

(7) *sattaratanāṇ va nāgaṇ tālapattikāya chādettabbaṇ maññeyya, S. ii. 217 ; = 222.*

(8) *ye pi te rañño nāgā . . . bandhanāni sañchinditvā, S. iii. 85 ; = A. ii. 33 ; cf. Thig. v. 301.*

(9) *nāgaṇ vo kittiyissāmi . . . saddhāhattho mahā nāgo . . . , A. iii. 346 ; = Thag. vv. 693-99.*

(10) *catuhi aṇgehi samannāgato . . . nāgo rājāraho, A. ii. 116.*

(11) *eko care mātaṇḍaraññe va nāgo, M. iii. 154 ; = Dhp. v. 329, 330 ; = J. iii. 488 ; cf. v. 190.*

(12) *nāgo va saṅgāme cāpāto patitaṇ saraṇ, Dhp. v. 320.*

(13) *nāgo pūtilataṇ va dālayitva, S.N. v. 29 ; cf. Thag. v. 1184.*

(14) *nāgo va yūthāni vivajjayitvā, S.N. v. 53.*

(15) *nāgo saṅgāmasīse va sato, Thag. v. 31 ; = 244 ; = 684.*

(16) *sa ve accantaruci nāgo Himavā vaññe silucaye, Thag. v. 692.*

- (17) *nāgo vasaygāmacārī*, Thag. v. 1105; cf. J. v. 301.
 (18) *nāgaṃ va thambhamhi rajjuyā*, Thag. v. 1141.
 (19) *cundo yathā nāgadantaṃ kharena*, J. vi. 361.

See also Paṇka, Pota, Sarasi, Sīha,
 Hatthidamaka, Hatthinī.

Nāga (*watersnake*) (20) *Himavantaṃ . . nissāya
 nāgā kāyaṃ vaḍḍhenti . . . kusubbhe
 otaranti*, S. v. 47; = 63.

- (21) *nāgabhogasadisopamā*, Thig. v. 267.

See also Nāvā.

274. Nāvā.

- (1) *ekarukkhikā nāvā*, S. i. 106.
 (2) . . . *gahītanāvaṃ*,
luddhena nāgena manussakamyā, S. i. 143.
 (3) *S. nāvā ādiken' eva opilavati*, S. ii. 224.
 (4) *S. samuddikāya nāvāya . . . thalaṃ ukkhit-
 tāya*, S. iii. 155; = v. 51; = A. iv. 127.
 (5) *siñca bhikkhu imaṃ nāvaṃ*, Dh. v. 369.
 (6) *yathāpi nāvaṃ dalhaṃ āruhitvā*, S.N. v. 321.
 (7) . . . *anveti nāvaṃ bhinnavaṃ iv' odakaṃ*,
 . . . *tare oghaṃ nāvaṃ sitvā va pārāgū*, S.N.
 v. 770, 771.
 (8) *taranti nāvāya nadiṃ va puṇṇavaṃ*, Thag. v. 556.
 (9) *maggavaṃ adakkhiṃ nāvāya abhirūhanaṃ*, Thag.
 v. 766.
 (10) *yathāpi nāvaṃ puriso dakamhi ereti*, J. iv. 478.
 (11) *nāvaṃ va gaṇhi aṇṇave*, J. v. 158; cf. 259.
 (12) *nāvā yathā orakūlaṃ*, J. v. 445.

See also Nadi.

275. *Nāvika*. *ādiyitvā garuṃ bhāraṃ nāviko viya*, J.
 v. 326.

276. *Nikujjita*. *S. nikkujjitaṃ vā ukkujjeyya*. See
 under *Andhakāra*, *passim*.

Niketasārī. See under *Oka*.

277. *Nikkha*, *nekkha*.

- (1) *S. nekkhaṃ jambonadaṃ dakkhakammāra-
 putta-ukkāmukhe . . . nikkhittaṃ*, M. iii.
 102; = S. i. 65 (*with* °puttena, *without* ukkā-

mukhe); = A. i. 181 (*with* °puttasuparikam-makataṇ).

(2) nekkhaṇ jambonadass' eva ko taṇ nindituṇ arahati, A. ii. 8; = 29; = Dh. v. 230.

(3) S. puriso suvaṇṇanikkhaṇ adhigaccheyya, A. iv. 120 *fol.*

(4) suvaṇṇanekkhaṇ viya, S.N., v. 689.

278. Nigrodha.

(1) nigrodhaparimaṇḍalo, M. ii. 136.

(2) S. catummahāpathe mahā nigrodho, A. iii. 42.

(3) nigrodhass' eva khandhajā, S.N. v. 272.

(4) virūlhamūlasantānaṇ nigrodham iva māluta, J. vi. 14.

(5) nigrodhaṇ va . . . sītacchāyaṇ, J. vi. 526.

See also Māluta, Megha.

279. Nidāgha. kālā nidāghe-r-iva aggijāt' iva, J. v. 404.

280. Nidhi.

(1) S. puriso ekaṇ nidhi-mukhaṇ gavesanto pañca . . . adhigaccheyya, M. iii. 159; = A. v. 346, *with* ekādasa . . . adhigaccheyya.

(2) acoraharaṇo nidhi, Khp. viii.

(3) nidhīnaṇ va pavattaraṇ, Dh. v. 76.

(4) sajjhayadhaññāsūṇ brahmaṇ nidhiṇ apālayuṇ, S.N. v. 285.

See also Daḍḍa (4).

281. Niraggalo. ayaṇ vuccati niraggalo, M. i. 139.

282. Nivāpa.

(1) kāmaguṇānaṇ adhivacanaṇ, M. i. 155; *cf.* ii. 262.

(2) bhutvā nivāpaṇ gacchāma kandante migabandhake, Thag. v. 774.

Nevāpika. Mārass' etaṇ adhivacanaṇ, M. i. 155.

283. Nisabha.

(1) nisabho vata bho. . . . Gotamo; nisabhavatā ca . . . vedanā sato . . . adhivāseti, S. i. 28; *cf.* M. i. 386.

(2) disvā isinisabhaṇ, S.N. v. 698.

284. Nisseṇi. S. puriso catummahāpathe nisseṇi kareyya pāsādassa arohaṇāya, D. i. 194; = (*slightly different*) 198; = 243.

Nemi. See -Kāra (Ratha) Cakka (9).

Nelayga. See Ratha.

Nivaraṇā. See Āvaraṇā.

285. Nonīta, navaṇīta. (1) S. puriso nonītattthiko . . . udakaṇ kalaso āsiñcitvā, M. iii. 141.

(2) nonītapiṇḍaṇ viya vedhamānaṇ, P.V. 40.

See also Sappimaṇḍa.

286. Pakkhimā.

(1) vītaṇsen'eva pakkhimā, Thag. v. 139.

(2) vassupeto va pakkhimā, Thag. v. 1036.

(3) aggikkhandhaṇ va pakkhimā, Thag. v. 1156.

Pakkhī. See Phala (9), Sakuṇa.

287. Paṅka.

(1) ataruṇ paṅkaṇ, S. i. 35.

(2) paṅkā na parimuccati, A. iii. 311; = iv. 289
(slightly different).

(3) yassa nittiṇṇo paṅko, Ud. 24.

(4) saññaṇ tividhaṇ panujja paṅkaṇ, S.N. v. 535.

(5) kāmapaṅko duraccayo, S.N. v. 945; cf. Thig.
v. 354; J. iii. 241; = iv. 480; Thig. v. 354.

(6) paṅke . . . pariphandamāno dīpā dīpaṇ upa-
plaviṇ, S.N. v. 1145.

(7) uttiṇṇā paṅkā palipā, Thag. v. 89; cf. J. iv. 486.

(8) paṅko ti hi naṇ avedayaṇ, Thag. v. 124; =
495; = 1053.

(9) nisīdanti paṅkamhi va jaraggavo, Thag. v. 1154.

(10) lābho siloko . . . paṅko eso, J. iv. 222.

(11) nāgo yathā paṅkamajjhe, J. iv. 399.

Paṅkajāta. See Yātrā.

288. Paccavekkhana. S. añña 'va aññaṇ paccavek-
kheyya, A. iii. 27. See also Ādāsa.

289. Paccorohaṇī. paccorohaṇī . . . ajja brāhmaṇa-
kulassāti . . . ariyaṇ . . . paccorohaṇiṇ desissāmi, A. v.
234-36; = 249-52 (with different application).

290. Pajāpatiyo. brāhmaṇassa dve pajāpatiyo ahesuṇ,
D. ii. 380.

Pajja. See Magga (19).

291. Pajjalānā. yaṇ rattiyaṇ anuvitakketvā . . . divā kammante payojeti . . . divā pajjalānā, M. i. 142, 144.

292. Pajjota.

- (1) paññā lokasmiṇ pajjoto, S. i. 44.
- (2) paññāpajjoto, A. ii. 140. *See also* Ābhā.
- (3) patanti pajjotaṇ ivādhipātā, Ud. 72 ; *cf.* J. vi. 250.
- (4) dhīrā ca pajjotakarā bhavanti, Thag. v. 1269 ; = S.N. v. 349 ; *cf.* It. 108.
- (5) pajjotakaro parittaraṇso vātena vinamyate latā va, Thag. v. 416.

293. Paṭa. paṭo va dhuttassa dumo va kūlajo, J. iv. 494.

294. Paṭṭa. ruppapaṭṭapalimaṭṭhīva, J. v. 4.

295. Paṭicchanna. nisitaṇ va paṭicchannaṇ . . . nāsmase, J. iv. 57.

296. Paṭhavi.

- (1) S. puriso . . . kuddālapaṭṭakaṇ ādāya . . . mahāpaṭhaviṇ apaṭhaviṇ karissāmiti, M. i. 127.
- (2) S. . . . bījagāmahūtagāmā . . . balakaraṇiṇi kammantā . . . sabbe te paṭhaviṇ nissāya, M. i. 230 ; = S. v. 45, 46 ; = v. 246.
- (3) S. paṭhaviyā sucim pi nikkhipanti, M. i. 423 ; = A. iv. 374 ; *cf.* J. iii. 247.
- (4) S. . . . mahāpaṭhaviyā satta kolaṭṭhimattiyo guḷikā, S. ii. 136 ; *cf.* Thig. v. 498.
- (5) S. mahāpaṭhavi . . . pariyādānaṇ gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā, S. ii. 136 ; = v. 462.
- (6) S. paṭhavidhātu evaṇ catasso viññāpaṭṭhitiyo daṭṭhabbā, S. iii. 54.
- (7) S. . . . pāṇā sabbe te paṭhaviṇ nissāya, S. v. 78.
- (8) paṭhaviśamo no virujjhati, Dh. v. 95.

297. Paṇḍu.

- (1) S. sāradaṇ bhadarapaṇḍuṇ parisuddhaṇ hoti, A. i. 181. *See also* Palāsa.
- Paṇḍurogī (2). S. . . . paṇḍurogī . . . pūtimuttaṇ . . . pipeyya, M. i. 316.

298. Paṇṇa. sukkhapaṇṇaṇ va akkamma, J. iii. 141.

Patta. See *Māluta*.

299. Patha.

- (1) *apathena payātuy icchasi*, *Thig. v. 384*.
- (2) *dhmmo patho . . . adhammo uppatho*, *J. v. 266*.

300. Paduma.

- (1) *padumaṃ yathā kokanadaṃ sugandhaṃ*, *A. iii. 239*.
- (2) *yathā saṅkārādhānasmīṃ . . . padumaṃ tattha jāyetha*, *Dhp. v. 58*.
- (3) *padumaṃ va toyena alimpamāno*, *S.N. v. 71*;
= *v. 213*; *cf. v. 812*; *Thag. v. 701*.
- (4) *padumuttaratacā*, *J. v. 96*.
- (5) *vātātapena . . . padumaṃ . . . iva*, *J. vi. 578*.
See also Uppalini, Puṭa, Puṇḍarika,
Pokkhara, Vāri.

Padumini. See *Uppalini*.

301. Panāli. *S. puriso udapānapanāliyā atthiko . . . vanay paviseyya*, *A. iv. 171*.

302. Pannaga. *gūthalittaṃ va pannagaṃ*, *Thag. v. 576*.

Papā. See *Agāra* (15).

Papāta. See *Visa*.

303. Papupphaka. *chetvāna Mārassa papupphakāni*, *Dhp. v. 46*.

Pantha. See *Akkha, Nadi* (11).

Panthagu. See *Valāhaka*.

304. Pabba.

- (1) *S. . . āsitikapabbāni vā kālāpabbāni vā*,
M. i. 80, 81; = 245.
- Pabbaja, babbaja* (2). *S. pabbajalāyako pabbajaṃ lāyitvāṃ*, *S. iii. 155*.
- (3) *ayaṃ pabbajā aṇṇjhā . . . saphalā*, *S. ii. 29*.
- (4) *S. . . babbajaṃ lāyitvā agge gahevā*, *A. iii. 365*. See also *Nadi* (4)
- Pabbayga*. (5) *kālāpabbaygasanḁāso kiso*,
Thag. v. 243; = 683.

305. Pabbata.

- (1) *S. nigammasa avidūre mahāpabbato*, *M. iii. 130*.

- (2) yathā pi selā vipulā nabhaṇ āhacca pabbatā,
S. i. 102.
- (3) balā kumudanālehi pabbataṇ athimatthatha,
S. i. 127.
- (4) sele yathā pabbatamuddhani[t]thito, D. ii.
39; = M. i. 168; = ii. 93; = S. i. 137; = It. 33.
- (5) kodho pabbato vābhimaddatīti, S. i. 240.
- (6) idha puriso . . . addasaṇ . . . pabbataṇ abbha-
samaṇ sabbe pāṇe nipphoṭento, S. i. 101.
- (7) S. . . . Himavato pabbatarājassa satta sāsa-
pamattiyo pāsāṇasakkharā upanikkhipeyya,
S. ii. 137, 138; = v. 464.
- (8) S. . . . Sinerussa pabbatarājassa satta mug-
gamattiyo pāsāṇasakkharā upanikkhipeyya.
S. ii. 139; = v. 457.
- (9) S. . . . Sineru pabbatarājā yaṇ parikkhayaṇ
. . . ṭhapetvā satta muggamattiyo pāsāṇa-
sakkharā, S. v. 458.
- (10) S. mahāselo pabbato . . . taṇ . . . puriso
. . . parimajjeyya, S. ii. 181.
- (11) yathā hi pabbato selo araṇṇasmiṇ brahāvane,
taṇ rukkhā upanissāya . . . , A. iii. 44.
- (12) S. selo pabbato . . . āgaccheyya bhusā vāta-
vuṭṭhi, A. iii. 378.
- (13) S. Himavato pabbatarājassa pāsāṇasakkharā
. . . upanikkhepanamattāya, S. ii. 276.
- (14) Himavantāṇ . . . nissāya mahāsālā tihi
vaḍḍhihi vaḍḍhanti, A. i. 152; = iii. 44,
with pañcahi vaḍḍhihi.
- (15) pabbataṭṭho va bhummaṭṭhe dhīro bāle avek-
khati, Dh. v. 28. (*cf.* Vin. i. 5).
- (16) dure santo pakāsanti Himavanto va pabbato,
Dh. v. 304.
- (17) pabbato viya so ṭhito anejo, Ud. 27.
- (18) yathāpi pabbato selo acalo, Ud. 27; = Thag. v.
651; = v. 1000.

See also U d a k a (1), U d a p ā n a (3), N a d ī
(4, 7, 8), M a k k a ṭ a, S e l a.

306. Pabhaṣṣarāṇi. disvā suvaṇṇassa pabhaṣṣarāṇi . . . saṅghaṭṭamānāni, S.N. v. 48.

307. Pabhā, Pabhāsa.

(1) pabhāsakārassa . . . Bhagavato, M. i. 386.

(2) paññāpabhā, S. ii. 139.

(3) pabhaṅkarā ti pi vuccanti, It. 108.

308. Payasotatta. S. payasotattassa nibbāyamānassa, D. iii., XXVII., § 11.

309. Paramukhi. S. ossakantiyā vā . . . paramukhiyā ālingeyya, D. i. 230.

Parikha. See Paligha.

Parikkhāra. See Ratha.

310. Paripantha. paripantho esosakaṇṭako, Thig. r. 352.

311. Pariyodāpanā. S. upakiliṭṭhassa sisassa . . . kāyassa . . . vatthaassa . . . ādāsassa . . . jātārūpassa upakkamena pariyodāpanā hoti, A. i. 207-10.

Pariyonahā. See Onahā.

Parivāraṇa. See Ratha.

312. Palagaṇḍa.

(1) S. dakkho palagaṇḍo . . . sukhumāya āṇiyā, M. i. 119.

(2) S. p[h]alagaṇḍassa . . . vāsijate . . . disante, S. iii. 154 ; = A. iv. 127.

313. Palāpa. palāpe vāhetha assamaṇe . . . niddhamitvāna, S.N. v. 282.

314. Palāsa.

(1) S. paṇḍupalāso bandhanā pavutto, M. ii. 254.

(2) paṇḍupalāso va dāni'si, Dh. r. 235.

(3) paṇḍupalāsay harito dumo va, J. iv. 341.

See also Tagara, Sāra.

315. Paligha.

(1) sandhānaṃ palighañ ca vitivatto, Ud. 77.

(2) ukkhittapaligho, saṅkiṇṇaparikho, M. i. 139 ; S.N. v. 622.

316. Palipa. attanā palipapalipanno paraṃ . . . uddharissati, M. i. 45.

317. Palipatha. yo imaṃ palipathañ duggaṃ saṃsāraṃ mohañ accagā, M. 98th S^a. ; = Dh. r. 414 ; = S. N. v. 638.

Pallaṅka. See Pāsāda.

318. Pallala. mahantaṇ pallalaṇ . . . kāmānaṇ adhi-
vacanaṇ, M. i. 117, 118; cf. S. iii. 108.

Palloma, pannaloma. See Loma.

319. Pavāla.

(1) assatthass' eva taruṇaṇ pavālaṇ, J. v. 328.

(2) assatthaṇ va . . . sītacchayaṇ, J. vi. 526.

320. Paṇṣu.

(1) parittaṇ nakhasikhāyaṇ paṇṣuṇ āropetvā,
S. iii. 147; = v. 465 foll. and 474 foll. (both
with different application from first).

Paṇṣu-agāraḥ (2). S. kumārakā . . . paṇ-
svāgārahehi kiṇṇanti, S. iii. 190.

Paṇsupuñja (3). S. . . . mahā paṇsupuñjo,
ce . . . āgaccheyya sakaṭaṇ, S. v. 325.

See also Raja, Sakuna, Sahāyaka.

321. Pāṭali. antodipe va pāṭaliṇ, Thig. v. 297.

322. Pāṇaka.

(1) S. puriso chappāṇake gahetvā . . . rajjuyā
bandhetvā, S. iv. 198-200.

(2) S. pāṇako catuppādako . . . lāmako, A. iv. 347.

323. Pāṇi.

(1) S. ayaṇ ākāse pāṇi na sajjati, S. ii. 198.

(2) sayāṇ pāṇitale va dassayaṇ, Thag. 86.

(3) gambhīre patitassa me thalaṇ pāṇi va dassaye,
Thag. v. 758.

(4) osiñciyā sāgaraṇ ekapāṇinā, J. v. 450.

324. Pātāla.

(1) Pātāle gadhaṇ esatha, S. i. 127.

(2) Pātālaṇ atarī isi, S. i. 32.

(3) sarīrikānaṇ . . . dukkhānaṇ vedanānaṇ adhi-
vacanaṇ yad idaṇ Pātālo, S. iv. 206.

(4) Pātālapapātasannibhā, J. iii. 530.

(5) Pātālaraja. pātāla-rajo hi duruttamo, S. i.
197.

325. Pātheyya. sīlaṇ pātheyyaṇ uttamaṇ, Thag. v. 616.

326. Pādapa. supinante va suvaṇṇapādapaṇ, Thig. v.

394.

327. Pānada. anariyo vuccati pānadūpamo, J. ii. 223.

328. Pāra. pāragāmi, pārimay. See Ora, Tarati, Tira.
Pāragata.

- (1) tamonuday pāragatay mahesiṇ, It. 32.
- (2) te pāraṅgatā loke, It. 50 ; = 96 ; cf. Thag. v. 748.
- (3) nāyūhati pāragato hi hoti, S.N. v. 210 ; cf. v. 359.
- Pāragū. (4) dvayesu dhammesu pāragū, Dh. v. 384.
- (5) yadā sakesu dhammesu pāragū hoti, Ud. 5.
- (6) jarāya pāraguṇ, It. 40.
- (7) bhavassa pāraguṇ, It. 102.
- (8) dhammesu vasi pāragū anejo, S.N. v. 372.

See also Nāvā.

Pāragavesin (9). no ca pāragavesino, Dh. v. 355 ; = Thag. v. 771.

Pārichatta. See Rukkha.

329. Pāvaka.

- (1) dhūmaggimi va pāvako, A. iv. 97.
- (2) anveti bhasmachanno va pāvako, Dh. v. 71.
- (3) ghasattay va pāvakaṇ vārinā viya osiñci,
P.V. 33 ; = J. iii. 157 ; = 215 ; = 390 ; = iv. 61.
- (4) yathāpi pāvako . . . accimālī, J. v. 63.

330. Pāsa.

- (1) odahī migavo pāsā, M. ii. 65.
- (2) Mārapāsappahāyinaṇ, S. i. 35 ; cf. 105 ; It. 56.
- (3) antalikkhacaro pāso . . . tena taṇ bādhayis-
sāmi, S. i. 111.
- (4) taṇ rūgapāsena . . . bandhitvā, S. i. 124.
- (5) S. ummujjamānakay, pāsena bandhena, A. ii. 182.
- (6) maccupāsāy va oḍḍitay, Thag. v. 463.
- (7) oghapāso daḷho khilo, Thag. v. 680.
- (8) chinnapāsā migavassa, Thag. v. 774.
- (9) luddo pāsā iv'oḍḍiya, Thig. v. 73.
- (10) pāsāy givāya patimuñcati, J. iv. 405.
- (11) itthiyo . . . maccupāso guhāsāyo, J. v. 367.

See also Maga, Sakuṇa.

331. Pāsāṇa.

- (1) pāṇimattay pāsāṇay gahetvā . . . pāsāṇo . . .
Himavā vā pabbatarājā ti, M. iii. 166 ; = 177.

(2) medavaṇṇaṇ va pāsāṇaṇ . . . kāko va selaṇ
āsaṇṇa, S.N. v. 447, 448. *See also Sela.*

(3) pāsāṇasāraṇ khaṇasi, J. v. 295.

(4) pāsāṇo . . . te hadaye, *ibidem*.

332. P ā s ā d a.

(1) S. majjhe singhātake pāsādo, D. i. 83.

pāsādaṇ āruya samantacakkhu, M. i. 168; ii. 93.

(2) S. pāsādo tatr'assa kūṭāgāraṇ . . . tatr'assa
pallaṇko, M. i. 76.

S. imassa Migāramātu pāsādassa, M. iii. 1.

(3) S. ayaṇ Migāramātu pāsādo suñño, M. iii. 104.

(4) S. puriso paṭhaviyā pallaṇkaṇ . . . pāsādaṇ
āroheyya, S. i. 94.

(5) satipatṭhānapāsādaṇ āruya paccavekkhisāṇ,
Thag. v. 765.

See also P a b b a t a, (3) and (15).

333. P i c u.

(1) S. tūlapicu vā kappāsapicu lahuco vātupādāno,
S. v. 284.

(2) S. tūlapicu vā . . . vātupādāno sāme bhūmi-
bhāge nikkhitto, S. v. 443.

334. P i t ā.

(1) S. pitā puttānaṇ piyo, pitu puttā piyā, M. iii. 176.

(2) pitā viya puttānaṇ, J. v. 379.

335. Piḷhākā. S. piḷhākā gūthādī . . . pūrato c'assa
. . . gūthapuñjo, S. ii. 228.

336. P i v a t i, p i p a t i.

(1) pānūyaṇ va pipāsino, D. ii. 265.

(2) pipanti, ghasanti maññe vacasā, M. i. 32.

(3) dhammapītiraṇ pivan, S.N. v. 257.

(4) madhu[ṇ]pītā va acchare, S. i. 212; = Thig.
v. 54; cf. M. i. 480.

(5) kiṇ tava pañcakaṭukena pītena ? Thig. v. 503.

P u ṇ g a v a. *See G o.*

337. P u ṭ a.

(1) S. . . . ahaṇ khadirapattānaṇ vā . . . puṭaṇ
karitvā udaṇaṇ āharissāmiti, S. v. 438, 439.

(2) tasmā palāsapuṭass'eva ñatvā sampātaṇ, It. 68.

338. Puṇḍarīka.

- (1) yathā pi ulake jātaṃ puṇḍarikaṃ pavaddhati,
A. iii. 347 ; = Thag. v. 700.
- (2) puṇḍarikaṃ yathā vaggu toyē na upalippati,
S.N. v. 547.
- (3) puṇḍarikaṃ va toyena saykhāre nopalippati,
Thag. v. 1180.

See also Uppala, Paduma.

Puṇḍarīkinī. See Uppalini.

339. Putta.

- (1) sabbe Bhagavato puttā, S. i. 192.
- (2) Bhagavato putto oraso mukhato jāto, M. iii. 29 ;
S. ii. 221.
- (3) puttā Buddhassa orasā, S. iii. 83.
- (4) tayo 'me puttā santo . . . putto atijāto, anu-
jāto, avajāto, It. 62, 63.
- (5) yathāpi ekaputtasmiṃ piyasmiṃ kusalaṃ siyā,
Thag. v. 93.
- (6) yasmiṃ ca seti urasīva putto, J. iii. 193 ; = 196.

See also Pitā, Mātā.

Putthuloma. See Maccha.

340. Puppha.

- (1) kusalo iva pupphaṃ pacesati, Dh. vv. 44, 45.
 - (2) vicinaṃ puppham iva udumbaresu, S.N. v. 5.
 - (3) yathāpi ruciraṃ pupphaṃ vaṇṇavantaṃ, Dh.
vv. 51, 52 ; = Thag. vv. 323, 324.
 - (4) yathāpi puppharāsimhā kayirā, Dh. v. 53.
 - (5) parisussati pupphaṃ yathā paṇṇuni, J. ii. 437.
- Ummāpuppha, kaṇṇikārapuppha, bandhu-
jīvakapuppha. (6) S. ummāpupphaṃ
nilaṃ . . . kaṇṇikārapupphaṃ pītaṃ . . . ban-
dhujīvakapupphaṃ lohitaṃ, M. iii. 13, 14.
- Bhisapuppha. (7) bhisapupphaṃ va saroru-
haṃ, S.N. v. 2.

Pupphabhāṇī. (8) A. i. 128.

See also Uppala Gandha, Paduma, Mālā.

Purejavaṇ. See Ratha (3).

Pokkhara. See Udabindu.

341. P o k k h a r a ñ ī.

- (1) sītodakiṇṇ pokkharañṇ . . . nāgi va, D. ii. 266.
- (2) S. pokkharañī acchodakā . . . avidūre c'assa tibbo vanasaṇḍo, M. i. 76 ; = A. iii. 190 ; = M. i. 283, and A. iii. 238, without avidūre, etc., and with different application.
- (3) S. . . . caturassā pokkharañī aḷibaddhā pūrā, M. iii. 96 ; = A. iii. 28.
- (4) S. pokkharañī paññāsa yojanāni āyāmena . . . tato puriso kusaggena, S. ii. 134 ; = v. 460.
- (5) S. pokkharañī sevālapaṇakapariyonāddhā, A. iii. 187.

See also K a k k a ṭ a k a, R ā m a ṇ e y y a k a.

342. P o t a. yathā āraññakaṇṇ nāgaṇṇ poto anveti, J. v. 259.

343. P o t t h a k a. navo potthako dubbaṇṇo, A. i. 246, 247.

344. P h a g g u. suddhassa ve sadā phaggu, M. i. 39.

345. P h a l a.

- (1) aññatarañ phalaṇṇ pāṭikaṇṇkhaṇṇ, M. i. 62, *passim*.
- (2) rukkhaphalūpamā . . . kāmā vuttā, M. i. 130 ; cf. *sub* R u k k h a (3).
- (3) yaṇṇ hoti kaṭukapphalaṇṇ, S. i. 57.
- (4) phalaṇṇ ve kadaliṇṇ hanti, S. i. 154.
- (5) S. kadali . . . veḷu . . . naḷo attavadhāya phalaṇṇ deti, S. ii. 241 ; = A. ii. 73.
- (6) . . . cattāro ca phale ṭhitā, A. iv. 292.
- (7) phalāni kaṭṭhakass'eva, Dh. v. 164.
- (8) phalānam iva pakkānaṇṇ pāto papatanā bhayaṇṇ, S. N. v. 576 ; = J. iv. 127 ; cf. vi. 28.
- (9) dumapphalānīva patanti māṇavā, Thag. v. 788 ; = J. iv. 495 ; = v. 176.
- (10) āmaṇṇ chindati yo phalaṇṇ, J. v. 242.
- (11) dumaṇṇ yathā sāduphalaṇṇ, J. vi. 358.
- (for P h a l a k a) (12) yathā phalasataṇṇ cammaṇṇ, J. vi. 454.

See also K a d a l i, P a b b a j a, B i j a.

346. P h ā l a.

- (1) S. phālo divasasantatto uduke pakkhitto, S. i. 169 ; = S. N. p. 14.
- (2) phālaṇṇ va divasantattaṇṇ, J. iv. 118.

Phālāpācana. See **Kassaka.**

347. Pheṇapiṇḍa.

- (1) ayaṇ Gaṅgā nadi . . . pheṇapiṇḍaṇ āvaheyya, S. iii. 140.
- (2) pheṇūpamaṇ kāyaṇ imaṇ viditvā, Dhṇ. r. 46.
- (3) sara rūpaṇ pheṇapiṇḍopamaṇṇa, Thig. r. 501.

348. Bandha[na].

- (1) S. purāṇaṇ bandhanaṇ chinditvā aññaṇ navaṇ bandhanaṇ kareyya, D. i. 226; = 228; = 231.
- (2) pañca kāmagaṇā . . . bandhanan ti pi vuccanti, D. i. 245; cf. S. i. 133.
- (3) ayaṇ vuccati . . . bandho Mārassa, It. 56.
- (4) pamuccanti jhāyino Mārabandhanā, S. i. 24.
- (5) sukhumatarāṇ Mārabandhanaṇ, S. iv. 202.
- (6) acchiduy bhavabandhanaṇ, S. i. 35.

See also **Chindati.**

- (7) etaṇ dāḥaṇ bandhanaṇ . . . ohāriṇaṇ, Dhṇ. rr. 345-9; = J. ii. 140.
- (8) purimāni pamañca bandhanāni, Thag. r. 414.
- (9) yass'assu lutāni bandhanāni . . . saygamulāṇ, S.N. r. 532.

Bandhanāgāra. (10) S. puriso bandhanāgāre baddho, D. i. 72; = M. i. 275. See also **Mokkha.**

Sambandhana. See **Loka.**

Vinibandha (4) pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, M. i. 101.

Babbaja. See **Pabbaja.**

349. Balivadda.

- (1) S. kālo ca balivaddo odāto ca . . . ekena . . . yottena sayyuttassu, S. iv. 163; = 166; = 282.
- (2) cattāro 'me balivaddā . . . balivaddūpamaṇ puggalā, A. ii. 109; cf. J. v. 63.
- (3) balivaddo va jīrati, Dhṇ. r. 152; = Thag. r. 1025.

350. Balisa.

- (1) S. bālīsiko āmisagataṇ balisaṇ . . . udakarahade pakkhipeyya, S. ii. 226; = iv. 158.

(2) yathā gilitvā balisaṃ uddhareyya, J. iv. 195.

(3) balisaṃ hi so niggilati, J. v. 389 ; cf. vi. 416 ;
= 437.

351. Bāla. bālo āmakapakkāṃ va, J. v. 366.

352. Bāha. S. balavā puriso sammiñjitaṃ bāhaṃ pasāreyya, D. i. 222 ; = M. i. 252 ; = S. i. 137, and *passim*.

353. Bimba. passa cittakataṃ bimaṃ, Dh. v. 147 ;
= Thag. v. 769 ; = 1020 ; = 1157.

354. Biḷāra.

(1) S. biḷāro sandhisamalasaṅkatīre mūsikaṃ magayamāno, M. i. 334.

(2) bhūtapubbaṃ biḷāro sandhisamalasaṅkatīre ṭhito, S. ii. 270. See also Bhaṣṭā, Sasa.

355. Bijā.

(1) S. bijānaṃ taruṇānaṃ udakaṃ alabhantānaṃ, M. i. 457.

(2) bijāni vuttāni yathā sukhetta, S. i. 21 ;
= J. iii. 472.

(3) yathā aññatarāṃ bijāṃ . . . virūhati, S. i. 134.

(4) yādisaṃ vappate bijāṃ, S. i. 227 ; = J. iii. 158.

(5) S. pañca bijajātāni evaṃ viññāṇaṃ sāhāraṃ daṭṭhabbaṃ, S. iii. 54.

(6) S. bijānaṃ . . . udakaṃ alabhantānaṃ, S. iii. 91, 92.

(7) S. dukhettaṃ [sukhettaṃ] . . . bijāni c' assu [a-]khaṇḍāni, S. v. 379, 380.

(8) S. bijāni a[k]khaṇḍāni apūtini . . . sukhetta . . . nikkhattāni, A. i. 135, 136 ; = iii. 404 (*different application*).

(9) S. nimbabijāṃ vā . . . allāya paṭhaviyā nikkhattaṃ, A. i. 32 ; = v. 212, 213.

(10) viññāṇaṃ bijāṃ, A. i. 223.

(11) aṭṭhaṅgasamannāgate khetta bijāṃ vuttaṃ na mahapphalaṃ, A. iv. 237.

(12) saṅkhāya vatthūni pamāya bijāṃ, S.N. v. 209.

(13) te khīṇabijā . . . nibbanti, Khp. vi. 14 ;
= S.N. v. 235.

(14) na virūhati saddhamme khette bijañ va pūti-
kañ, Thag. v. 363; = 388; cf. 391.

(15) sace pi selasmiñ vapeyyu bijañ, J. ii. 449.

(16) yathāpi bijañ aggismiñ dayhati. J. iv. 42.

(17) thale ca ninne ca vapanti bijañ, J. iv. 381.

(18) bijūpamañ deyyadhammañ, P.V. 3.

Bija gāma. See Paṭṭhavi.

Eka bījī (19). so tiṇṇañ saṅgyojanānañ ekabījī
hoti, A. i. 293.

See also Kassaka, Paṭṭhavi.

356. Bīraṇa.

(1) pavaḍḍhanti abhivaḍḍhañ va bīraṇañ, Dhp.
v. 395; = Thag. v. 400.

(2) khaṇṇaṭṭha usīrattho va bīraṇañ, Dhp. v. 397;
= Thag. v. 402.

See also Naḍḍi (4).

357. Bubbula [ka].

(1) S. . . . deve vassante uḍaḍḍhañ bubbulañ uppaj-
jati ceva nirujjhati, S. iii. 141.

(2) S. . . . deve vassante uḍaḍḍhañ uḍaḍḍhañ
khippañ yeva paṭivigacchati, A. iv. 197.

(3) yathā bubbulakañ passe, Dhp. v. 170.

358. Brāhmaṇa.

(1) brāhmaṇo evaṃ āha : abhikkhaṇa . . . Tathā-
gatassa adhivacanañ, M. i. 142, 144.

(2) bhūtapubbañ brāhmaṇassa jīṇassa, M. i. 384.

(3) tiṇṇo . . . thale tiṭṭhati brāhmaṇo, A. ii. 5, 6;
= S. iv. 175, arahato etañ adhivacanañ.

359. Bhaṇḍanañ. itthi uttamañ bhaṇḍanañ, S. i. 43.

360. Bhataka. nibbisāñ bhatako yathā, Thag. v. 606;
= 685; = 1008.

361. Bhamara.

(1) paṇḍito . . . bhamarassa'eva iriyato, D. iii.,
XXI. § 11.

(2) yathāpi bhamaro pupphañ . . . ahetṭhañ,
Dhp. v. 49.

362. Bhaṣṭā.

(1) S. biḷāra-bhaṣṭā madditā . . . M. i. 128.

(2) biḷārabhaṣṭaṇ va yathā sumadditaṇ, Thag. v. 1138.

Bhaṣmani. See Dhūma.

363. Bhānumā. vītaṇṣiṇ va bhānumaṇ, S.N. v. 1016.

364. Bhāra.

(1) pannabhāro, M. i. 139.

(2) pañcupādānakkhandhā tissa vacanīyaṇ, S. iii. 25.

(3) S. akkhaṇ abbhañjeyya yāvad eva bhārassa nittharaṇatthāya, S. iv. 177.

(4) khīṇāsavo . . . ohitabhāro, M. i. 4 *passim*; S. i. 71 *passim*; It. 38; Thig. v. 223.

(5) ohito garuko bhāro, Thag. v. 604; = 656 ff.

Bhāranikkhepana. (6) yotaṇhāya nirodho, S. iii. 25; cf. M. i. 14 (nikkhittadhuro).

Bhārādānaṇ. (7) yāyaṇ taṇhā, *ibidem*.

Bhārābhāro. (8) puggalo tissa vacanīyaṇ, *ibidem*.

Bhiṇṇakacchāpā. See Sarasi.

365. Bhindati.

(1) pabhinnakhilassa . . . Bhagavato, M. i. 386.

Bhinnaṇṇaplavo. (2) bhinnaṇṇaplavo sāgarass'eva majjhe, J. iii. 158.

366. Bhisakka.

(1) bhisakko sallakatto Tathāgatassa adhivacaṇaṇ, M. ii. 260; cf. i. 429; It. 101.

(2) S. puriso ābādhiko . . . tassa kusalo bhisakko, A. iii. 238.

Bhisapuppha. See Puppha.

367. Bhisī. baddhā hi bhisī susaṇkhatā, S.N. v. 21.

368. Bhusa. opunāti yathā bhusaṇ, Dh. v. 252.

369. Bhujissaṇ. yathā bhujissaṇ, D. i. 73; = M. i. 276.

370. Bhūmi.

Khemantabhūmi. (1) yathā khemanta-bhūmibhūmiṇ, D. i. 73; = M. i. 276.

Dantabhūmi. See Natthidamma.

371. Bhesajja. āturass'eva bhesajjaṇ, D. ii. 266.

872. Bhojana.

- (1) bhojanay va jigacchato, D. ii. 266.
- (2) S. puriso manuññabhojanay bhuttāvī chaḍḍeyya, M. ii. 255.
- (3) S. purisay paṇṭabhojanay . . . bhojanay nacchādeyya, A. iii. 395.

873. Makkaṭṭa.

- (1) S. makkaṭṭo . . . sākhay gaṇhāti tay muñcitvā aññay gaṇhāti, S. ii. 95.
- (2) atthi Himavato . . . desā yattha n'eva makkaṭṭānāy cāri, S. v. 148.
- (3) S. paluṭṭhamakkaṭṭi kaṇṇanāsacchinnā, Ud. 22.
- (4) makkaṭṭo pañcadvārāy kuṭikāy pasakkiya, Thag. v. 125.
- (5) cittay calay makkaṭṭasannibhay, Thag. v. 1111.

See also Kapi, Pāṇaka, Brāhmaṇa, Miga (9), Vānara.

874. Makkaṭṭaka. anupatanti . . . sayajkataṇṇa makkaṭṭako va jālay, Dh. v. 340.

875. Makkhikā. S. makkhikānāy kājena vā hariyamānāy, M. iii. 148.

876. Maga.

- (1) S. araṇṇako mago baddho pāsarāsīy adhi-sayeyya, M. i. 173, 174.
- (2) magā viya . . . bhikkhavo, S. i. 199.

877. Magga.

- (1) ariyo atṭhaṅgiko maggo, D. i. 157 *passim*; = M. i. 118 *passim*; = S. i. 88 *passim*; = A. i. 217 *passim*.
- (2) S. gāmassa . . . avidūre . . . nānāmaggaṇi bhavanti, D. i. 237.
- (3) S. mūlhasa maggaṇy ācikkheyya. See A n d h a [k ā r a] (8).
- (4) S. visamo maggo, tassāssa añño samo, M. i. 43.
- (5) ekāyano ayay maggo, M. i. 55.
- (6) ujuko nāma so maggo, S. i. 33; cf. V.V. 13.
- (7) visame magge papatanti avasirā, S. i. 48.
- (8) Bhagavā . . . maggassa uppādetā . . . maggaṇugā, M. iii. 9; = S. i. 191; = iii. 66.

- (9) S. puriso araññe . . . passeyya purāṇaṇ maggaṇ, S. ii. 105.
- (10) maggo so pāraṇgamanāya, S.N. v. 1130.
Addhānamagga (11). S. puriso addhānamaggapatipanno tassa . . . vadhakā uppatteyyuṇ. M. iii. 158. *See also* Kantāra.
- [K]u[m]magga (12). ummaggapathaṇ Mārassa abhibhuyya, S. i. 193.
- (13) sakaṇṭako sagahano . . . ummaggo . . . kummaggo, S. iv. 195; *cf.* J. v. 260.
- (14) . . . ummaggapatipann' amhi, Thig. v. 94.
- (15) acaṇkamaṇ jīmhapathaṇ kumaggaṇ, Thag. v. 1174.
- Yathāgatamagga. (16) ariyassa maggassa adhivacanaṇ, S. iv. 194, 195.
- Vāma-dakkhiṇa-magga. (17) micchāmaggassa . . . ariyass'etaṇ . . . maggassa adhivacanaṇ, S. iii. 108, 109.
- Kaṇha-sukka-magga. *See* Sukka.
- Maggakusala. (18) S. assa . . . puriso [a]-maggakusalo . . . puthujjanassa . . . Tathāgatassa adhivacanaṇ, S. iii. 108.
- Maggakkhāyī. (19) idha puriso āgaccheyya Rājagahaṇ gantukāmo, M. iii. 5, 6.
- Maggajina. (20) yo tiṇṇakathaṇkato . . . tādiṇ maggajinaṇ, S.N. v. 86; *cf.* v. 514 (pajjena katena attanā).
- Maggajīviṇ. (21) yo . . . magge jīvati . . . maggajīviṇ, S.N. v. 88.
- Maggadūsin. (22) chadanaṇ katvāna subbatānaṇ . . . sa maggadūsi, S.N. v. 89.
- Maggadesin. (23) . . . paraman ti yo 'dha ṇātvā . . . ahu maggadesiṇ, S.N. v. 87.
- Maggāmagga. (24) maggāmaggassa kovidaṇ, S.N. v. 627; *cf.* M. i. 147; S. iii. 108.
- Manasākaṭassa magga. (25) idh'assa puriso Manasākaṭe jāto vaddho, D. i. 248; = M. ii. 206 (Naḷakāra).

378. Macchā.

- (1) macchāva kumināmukhe, Ud. 76; = Thag. r. 297.
- (2) pūtimacchay kusaggeṇa, It. 68; = J. iv. 435.
- (3) maccho appodake yathā, Thag. r. 362; 387;
cf. 390; cf. J. vi. 26.
- (4) macche va appodake khīṇasote, S.N. r. 777;
= 936 (*slightly different*).
- (5) durājāno macchass'ev'odake gataṇ, J. i. 295;
= v. 94.
- (6) jivhā tassa na bhavati macchass'eva, J. iii.
459; cf. J. vi. 295.
- (7) phandanti macchā va thale, J. vi. 113.

Puthuloma. (8) mā puthulomo va baḷisaṇ
gilitvā, Thig. r. 508.

379. Maṭṭajay. S. maṭṭajay nāma āvudhajātaṇ . . .
saṅghāṭiyā sampārutaṇ, M. i. 281.

380. Maṇi.

- (1) S. maṇiveluriyo . . . tatra suttaṇ āvutaṇ, D. i.
76; = M. ii. 17 (*slightly different*); cf. iii. 121.
- (2) S. maṇiveluriyo . . . virocati ca, M. ii. 33; =
41; = iii. 102; = S. i. 64.
- (3) S. maṇi-ratanaṇ Kāsike vatthe nikkhittaṇ,
M. iii. 128.
- (4) S. mahā aritṭhako maṇi, S. i. 104.
- (5) S. apaṇṇako maṇi, A. i. 270; = v. 294; = 296.

381. Maṇika.

- (1) S. udaka-maṇiko . . . ādhāre ṭhito, M. iii. 95.
- (2) S . . . tayo udakamaṇikā, eko . . . acchiddo,
S. iv. 316, 317.

382. Madhu.

- (1) S. khuddaṇ madhuṇ aneḷakaṇ, D. iii., XXVII.,
§ 14.
- (2) S. cātummahāpathe khuddaṇ madhuṇ aneḷakaṇ
pīḷeyya, M. ii. 5.
- (3) madhūva maññati bālo, Dh. r. 69.
- (4) madhuṇ madhutthiko vinde, J. iv. 205.

Madhupiṇḍika. (5) S. puriso . . . madhupiṇ-
ḍikaṇ adbhigaccheyya, A. iii. 237.

Ma dh u p ī t ā. (5) madhupītā va acchare ye, S. i. 212; = Thig. v. 54 (madhuṇ pītā).

383. **Ma r ī c i [k ā].**

(1) S. . . . gimhānaṇ pacchime māse majjhantike kālē marīci[kā], S. iii. 141.

(2) . . . kāyaṇ . . . marīcidhammaṇ abhisambudhāno, Dh. v. 46.

(3) yathā passe marīcikaṇ, Dh. v. 170.

See also M ā y ā.

384. **M a l a.**

(1) itthi malaṇ brahmacariyassa, S. i. 38; = 43.

(2) tīṇ' imāni malāni, S. v. 57; atṭha, A. iv. 195.

(3) tato malā malataṇ, avijjā paramaṇ malaṇ, A. iv. 195; = Dh. v. 243.

385. **Ma ṇ s a p e s i.**

(1) maṇsapesūpamā kāmā, M. i. 130; cf. iii. 275.

(2) ukkhipa maṇsapesiṇ, pajaha nandirāgaṇ, M. i. 143, 145.

(3) S. gijjho vā kaṇko vā kulalo vā maṇsapesiṇ . . . uḍḍayeyya, M. i. 364. *See also A y o* (4).

386. **M a h ā b h ū t ā n i.** siyā catunnaṇ mahābhūtānaṇ aññathattaṇ, A. i. 222.

387. **M a h i s a.** vane andhamahiso va, J. iii. 368.

388. **M ā g a v i k a.** S. māgavikassa miḡaṇ disvā, D. iii., XXVI. § 20.

389. **M ā t ā.**

(1) anukampanti mātā puttaṇ va orasaṇ, Ud. 89.

(2) mātā yathā niyaṇ puttaṇ, S. N. v. 149; = Khp. ix. 8; cf. J. iv. 463; vi. 117.

(3) mātā va puttaṇ taruṇaṇ sampassa, J. v. 83.

390. **M ā y ā.**

(1) S. māyākāro . . . mahāpathe māyaṇ vidaṇseyya, S. iii. 142.

(2) māyāussuyasārambhathīnamiddhamapattthaṇe, Thag. v. 759.

(3) māyaṇ viya aggato kataṇ, Thig. v. 394.

(4) māyā c'eva marīci ca, J. v. 367.

391. M ā l ā.

- (1) S. itthi vā . . . uppalamālay vā vassika-mālay vā atimuttaka-mālay vā . . . sirasmiṃ patit-
tḥāpeyya, M. i. 32 ; = A. iv. 278. .
- (2) sucitrapupphaṃ va . . . mālay, S. i. 226.
- (3) mālā sereyyakass'eva . . . agandhikā, J. iii. 253.
- (4) S. mālakāro mālay gantheyya, M. i. 387.

392. M ā l u t a. (1) dhunāti . . . dumapattay va māluto,
Thag. v. 2 ; = 1006 ; = 1007.

- (2) pavedhāmi pattay va māluteritay, Thag. v. 754.

393. M ā l u v ā.

- (1) S. . . . māluvā-sipātikā phaleyya . . . māluvā-
bijay . . . sālāmūle nipateyya, M. i. 306 ;
cf. J. v. 215.
- (2) māluvā va vitatā vane, S. i. 207 ; = S.N. r. 272.
- (3) māluvā sālām'iv'otatay, Dh. r. 162.
- (4) taṇhā vaḍḍhati māluvā viya, Dh. r. 834 ;
= Thag. r. 399.

M ā l u v ā l a t ā (5). S. sālo vā . . . tihi māluvā-
latāhi uddhasetā, A. i. 202-4.

394. M i g a.

- (1) S. araṇṇako migo manusse disvā vanena
vanay . . . papatati, M. i. 79.
- (2) migo araṇṇamhi yathā abaddho, S.N. r. 99.
- (3) migay nilinay kūṭena, Thag. r. 454.
- (4) nāsādā vākuraṃ migo, Thag. r. 775.
- (5) migo yathā seri sucittakānane, Thag. r. 1144.
- (6) migo jātarupena va, J. iii. 232.
- (7) migamandalocanā, P.V. 10 ; J. v. 215.
- (8) migo sākhasito yathā, J. v. 233.
- (9) migay yathā okacarena luddo, J. vi. 416 ; cf.
437.

V ā t a m i g a (10). vane vātamigo yathā, S. i. 201.

M i g a j ā t a (11). na nevāpiko nivāpay nivapati
migajātanay, M. i. 151-5.

- (11) miga-jātāti . . . samaṇabrāhmaṇāṃ' etay
adhivacanay, *ibidem*.

See also M ā g a v i k a, Sīha.

- Migabhūta. (12) migabhūtena cetasā, M. i. 450; = ii. 121.
- (13) S. araññe . . . pallalaṇ . . . migabhūta-saṅgho upanissāya vihareyya, M. i. 117, 118.
- Migasaṅgha. (14) sattānaṇ adhivacanaṇ, M. i. 118.
- Migī. (15) migī yathā taruṇajātikā vane, Thag. v. 109.
- (16) migī bhantā va, J. v. 215; = 400; cf. P.V. 68.
- (17) migīva khīrasammattā, J. vi. 549.
395. Mīḷha. (1) mīḷhaṇ va yathā sucikāmo, Thag. v. 1152.
- (2) mīḷhasukhan, M. iii. 236.
396. Mukha. uḥhaṇ v'ajjhohitaṇ mukhe, J. ii. 7.
- Mukhanimitta. See Ādāsa, Udaṇa.
- Muñja. See Isikā, Kusa, Loka.
397. Mutoli, mūtoli. S. ubhatomukhā mutolipūrā . . . dhaññassa, D. ii. 293; = M. i. 57; = iii. 90.
398. Mudiṅga. bhūtapubbaṇ . . . Ānako nāma mudiṅgo ahoṣi, S. ii. 266, 267.
- Mudumūsi. See Biḷāra.
399. Muddhāna. S. balavā puriso . . . sikharena muddhānaṇ abhimantheyya, M. i. 243; = ii. 193; iii. 259; = 264; = S. iv. 56.
400. Muḷālipuppha. muḷālipupphaṇ vimalaṇ va ambunā, Thag. v. 1089.
401. Mūla.
- (1) mūlaṇ khaṇati attano, Dh. v. 247.
- (2) vakkantā sukkamūlā te, It. 36.
- (3) mūlā akusalā samuhatāse, S.N. v. 14 = v. 369.
- (4) anuvicca . . . rogamūlaṇ sabbarogamūlabandhanā pamutto, S.N. v. 530.
- (5) taṇ mūlaṇ brahmacariyassa, Thag. v. 1027.
- See Chindati, Mālūvā (latā).
402. Mūsika. Cattasso imā mūsikā . . . cattāro mūsikūpamā puggalā, A. ii. 107. See also Biḷāra.
403. Megha.
- (1) yathā pāvussako meghathanayanto savijjuko, D. ii. 262.
- (2) yathā hi megho thanayaṇ, S. i. 100; = A. iii. 34.

- (8) mahā meghe va hutvāna, S. i. 192 ; = Thag. r. 1240 ; cf. P. V. 26.
- (4) mahā meghan . . . mahāvāto . . . antara-dhāpeti, S. v. 50.
- (5) mahā akāla-meghe . . . vūpasameti, S. v. 50 ; = A. iii. 321.
- (6) S. mahā meghe sabbasassāni sampādentā, A. iv. 244 ; cf. J. vi. 298.
- (7) yathāpi meghe thanayitvā gajjayitvā, It. 66.
- (8) rajan upātan vātena yathā meghe pasāmaye, Thag. r. 675.
- (9) uddhacca megathanitā, Thag. r. 760.
- (10) mahā va meghe salilena mediniy, J. iii. 443.
- (11) meghe samānavanṇan nigrodhan, J. v. 43 ; cf. P.V. 58.

404. Medakathālikā. S. puriso medakathālikan pari-hareyya, A. iv. 377.

405. Meru. Merun layghetun icchasi, Thig. r. 384.

406. Mella. kharattacan mellan yathāpi, J. iii. 319.

407. Mokkhaṇ. S. yathā bandhanā mokkhan D. i. 73 ; = M. i. 276.

408. Yañña. nirārambhan yaññan upasaykamantiarahanto, A. ii. 43, 44.

409. Yathābhūtan vacanaṇ. yathābhūtan vacanān niyyādetvā . . . nibbānass' adhivacanān, S. iv. 195.

410. Yava.

(1) S. sampanne yavakarāṇe yava-dūsī jāyetha yavapalāpo yavakaraṇḍavo, A. iv. 169.

Yavakalāpi.

(2) S. yavakalāpi catumahāpathe nikkhattā assa, S. iv. 201.

411. Yācita.

(1) yācita-kūpamā kāmā, M. i. 130 ; = 366 ; = Thig. r. 490.

Yācitan bhogān. (2) S. puriso yācitan bhogān, M. i. 366.

(10) *rajaṇ va vipulā vuṭṭhi nivāraye*, J. iv. 24, 25.

See also Abbhokāsa, Vatthā, Vuṭṭhi.

Rajojalla. See Pātāla.

418. *Rajako*. S. *rajako vā cittakār[ak]o vā . . . itthi-rūpaṇ . . . abhinimmineyya*, S. ii. 101, 102 ; = iii. 152. *See also Brāhmaṇa (2), Vatthā.*

419. *Ratana*.

(1) *paññā narāṇaṇ ratanaṇ*, S. i. 36, 37.

(2) *sattaratanasampannā*, S. iii. 83 ; *cf.* S.N. p. 102.

(3) *idam pi Buddhē ratanaṇ paṇṭaṇ*, p. vi. ; = S.N. v. 224 foll.

See also Cakka (vatti).

420. *Ratti*. *diḥhā jāgarato ratti*, Dh. r. 60.

421. *Ratha*.

(1) *S. subhūmiyaṇ cātummahāpathe ājañña-ratho*, M. i. 124 ; = iii. 97 ; = S. iv. 176 ; = A. iii. 28.

(2) *S. rañño satta rathavinitāni*, M. 1. 148.

(3) *ratho akujano nāma dhammacakkehi saṇyuto*, S. i. 38.

(4) *nemi va rathakubbaray*, S. i. 109.

(5) *nelaṅgo setapacchādo ekāro vattati ratho*, S. iv. 291, 292.

(6) *jiranti ve rājarathā sucittay*, S. i. 71 ; = Dh. 151 ; = J. v. 483.

(7) *passath' imaṇ lokay cittay rājarathūpamaṇ*, Dh. r. 171.

(8) *sūto va rathay saṅgaṇhe*, J. v. 116.

(9) *kāyo te rathasaṇyāto*, J. vi. 252.

See also Āṇi, Nemi, Vaṇka.

422. *Rasa*. S. *puriso aggarasaparititto*, A. iii. 237.

423. *Rahada*.

(1) *dhammo rahado . . . silatiṭṭho*, S. i. 169 ; = 183 ; *cf.* J. iii. 290.

(2) *S. udakarahado ubbhidodako, tassa n'ev' . . . udakass' āyamukhaṇ*, D. i. 74 ; = M. i. 276, 277 ; = ii. 15 ; = iii. 93 ; = A. iii. 25.

(3) *S. pabbatasāṅkhepe udakarahado accho vippassanno*, D. i. 84 ; = M. i. 279 ; = ii. 22 ; = A. i. 9.

- (4) S. pabbatasamkhepe udakarahado nivāto viga-taūmiko, A. iii. 396.
 - (5) S. puriso . . . puthusilaṇ . . . udakarahade pakkhipeyya, S. iv. 312, 313.
 - (6) S. . . . sappikumbhaṇ vā . . . udakarahadaṇ ogāhetvā, S. iv. 313 ; = v. 370, *but differently finished and applied*.
 - (7) S. udakarahado āvilo lulito kalalībhūto, A. i. 9 ; cf. J. ii. 100.
 - (8) cattāro'me . . . udakarahadūpamā puggalā, A. ii. 105.
 - (9) yathāpi rahado gambhīro vippasanno, Dh. r. 81 ; cf. Dh. r. 95 ; J. vi. 526.
 - (10) rahado va nivāto ca, It. 92.
 - (11) atthi c'ettha heṭṭhā rahado sa-ummi, It. 114.
 - (12) parinibbuto udakarahado va sīto, S.N. r. 467.
 - (13) rahado pūro va paṇḍito, S.N. r. 721.
 - (14) rahade 'ham asmi ogāḥo, Thag. r. 759.
 - (15) rahadaṇ va udakatthiko, J. v. 233.
- See also Kumbha, S. 210.*

424. Rājayaṇ.

- (1) dissati . . . idh' ekacco mālī . . . ayaṇ . . . rañño paccatthikaṇ . . . jīvita voropesi, S. iv. 343.
- (2) dissati . . . idh' ekacco daḥhāya rajjuyā bandhitvā . . . ayaṇ . . . rājaverī, S. iv. 344.
- (3) S. rājā khattiyo . . . ulāraṇ so labhati, D. ii. 210, 227.
- (4) rājā va ratṭhaṇ vijitaṇ pahāya, Dh. r. 329 ; = S.N. r. 46 ; = J. iii. 488.

425. Rāmaṇeyyakā. S. appamattakaṇ . . . ārama-rāmaṇeyyakaṇ, vana-rāmaṇeyyakaṇ pokkharāṇī-rāmaṇeyyakaṇ . . . bahutarāṇ . . . ukkūla-vikūlaṇ nadīviduggaṇ khāṇu-kaṇṭakādhānaṇ pabbatavisamaṇ, A. i. 35, 37. *See also Supīṇakā.*

426. Rukkha.

- (1) S. rukkho visame bhūmibhāge jāto tanupattapalāso kabaracchāyo, M. i. 75.

- (2) S. rukkho same bhūmibhāge jāto bahalapatta-
palāso sandacchāyo, *ibidem*.
- (3) S. . . . tibbo vanasaṇḍo tatr'assa rukkho sam-
pannaphalo, M. i. 366.
- (4) S. mahato rukkhaṣṣa tiṭṭhato sāravato mūlam
pi aniccaṇ, M. iii. 274.
- (5) S. . . . mahā sāla-rukkho tassa aniccatā sā-
khāpalāsaṇ palujjeyya, M. i. 488.
- (6) S. mahā rukkho . . . tassa mūlāni . . . oja
abhiharanti, S. ii. 88 ; - 90 ; - 91 ; - 92.
- (7) S. mahā rukkho . . . atha puriso . . .
rukkhaṇ mūle chindetvā, S. ii. 89 ; - 91 ; - 93.
- (8) S. taruṇo rukkho tassa puriso . . . mūlāni
palisaṇjeyya, S. ii. 89.
- (9) S. taruṇo rukkho atha puriso . . . mūle chin-
deyya, S. ii. 90.
- (10) rukkha . . . naditiresu . . . ajjholambeyyūṇ,
S. iii. 187, 188.
- (11) S. khīrarukkho . . . tam enaṇ puriso . . .
kuṭṭhāriyā, S. iv. 160.
- (12) S. rukkho pācīnaninno . . . mūle chinno . . .
yena ninno papateyya, S. v. 47, 48.
- (13) santi mahārukkha . . . ajjhāruḥhā . . . vipa-
titā senti, seyyathidaṇ assattho nigrodho,
S. v. 96.
- (14) S. mahato rukkhaṣṣa . . . yo mahantataro
khandho so palujjeyya, S. v. 163, 164.
- (15) S. ye keci Jambudīpakā rukkha Jambu, S. v.
297.
- (16) S. devānaṇ Tāvatisānaṇ rukkha Pāricchat-
tako tesāṇ aggaṇ, S. v. 238.
- (17) cattāro 'me rukkha . . . rukkūpamā puggalā,
A. ii. 110.
- (18) S. rukkho sākhāpalāsa-vipanno . . . sam-
panno, A. iii. 20 ; - 200 ; - 360 ; - iv. 336,
337 ; v. 4-7 ; - 314-17.
- (19) yathāpi mūle anupaddave . . .
chinno pi rukkho punar eva rūhati, Dh.p. r. 338.

- (20) sālaṇ va na ciraṇ phullaṇ, D. ii. 267.
 (21) saṇṣīnapatto yathā koviḷāro, S.N. v. 44; cf. 64.
 (22) ropetvā rukkhāni yathā phalesī, Thag. v. 1121.
 (23) sādhu sambahulā ñāti api rukkhā araṇṇajā,
 J. i. 329.
 (24) sakhāhi rukkho labhate, J. iv. 483.
 (25) vedhāmi rukkho viya chijjamāno, J. vi. 250.
 (26) yassa rukkhassa chāyāya nisideyya, J. v. 240;
 = vi. 310; = 375; = P.V. 23.
 (27) rukkho . . . paññā khandho, J. vi. 327.

See also S ā r a.

427. R u p p a r ū p a k a. upadhāvasi . . . rittakaṇ ruppā-rūpakaṇ, Thig. v. 394.

428. R ū p i y a ṇ. S. suddhaṇ rūpiyaṇ, S. i. 104.

429. R e r u k a. chinnaṇ va rerukaṇ, J. ii. 230.

430. R o g a.

- (1) kāyaṇ . . . rogato samanupassato, M. i. 500.
 (2) yo rūpassa . . . viññāṇassa ñhiti . . . rogānaṇ
 ñhiti, S. iii. 31, 32; cf. M. i. 435.
 (3) eja rogo, S. iv. 64.
 (4) kāmānaṇ adhivacanaṇ, A. iii. 311; iv. 289;
 cf. S.N. v. 51.
 (5) soko rogo c'upaddavo, J. v. 367.

See also M ū l a.

431. L a ṇ g ī. avijjāy' etan adhivacanaṇ, M. i. 142, 144.

432. L a ṭ u k i k ā. S. laṭukikā sakunīkā pūtilatāya bandhanena baddhā, M. i. 449.

433. L a ṭ ṭ h a. laṭṭhiva sobhañjanakassa uggatā, J. iii. 161.

434. L a t ā.

- (1) latā ubbhijja titṭhati . . . lataṇ . . . chindatha,
 Dh. v. 340; = (slightly different) Thag. v. 761.
 (2) yassa mūlaṇ chamā natthi, kuto latā? Ud. 77.
 (3) taṇhālatāṇ bahuvidhānuvattaniṇ, Thag. v. 1094.
 (4) kadā nu kaṭṭhe . . . latā ca, Thag. v. 1101.

See also N ā g a (13), M ā l u v ā.¹

L ā k h ā. *See Ā k ā s a, U d a p a t t a.*

L ā p o. *See S a k u ṇ a g g h i.*

For C h a v ā l ā t a, see Addenda.

435. **Līna.** (1) linay cittaṇ hoti, S. v. 112, 113.
Atilīna. (2) atilīno chando, S. v. 277.
 (3) atilīnay viriyay, S. v. 279.
 (4) atilīnā vimāṇsā, S. v. 280.
Līnatṭay (5). cetaso linattaṇ, A. i. 3; = iv. 32.

436. **Lekhā.**

- (1) S. pāsāṇelekhā na khippay lujjati, A. i. 283, 284.
 (2) silālekhe va me niccay, J. vi. 595.
Lekhita. (3) cittakārasukatā va lekhitā Thig. 256.

Leṇa. See **Dīpa** (245).

437. **Loka.**

- (1) sabbo ādipito loko . . . padhūpito, pajjalito, pakampito, S. i. 133; cf. J. iii. 471.
 (2) kenassu niyati loko . . . parikissati, abbhāhato, parivārīto uddito pihito bajjhati . . . kiṇṇu saṃyojano, sambandhano . . . kismiṇ patiṭṭhito parivārīto, S. i. 39, 40.
 (3) loko uddhasto pariyaṇaddho tantā kulajāto guḷāguṇḍikajāto muṇḍababbajabhūto, A. ii. 211; cf. D. ii. 55. See also **Dayhātī**.

438. **Loṇa.**

- (1) S. mahatīyā loṇa-ghatāya, S. ii. 276.
 (2) S. puriso loṇa-phalaṇ paritṭhe udakamallak-pakkhiṇeṇ, A. i. 250.

439. **Loma.** pannaloma, pallomo, M. i. 17; 450; ii. 121.

440. **Loha.** tambalohavilīnay va, J. iv. 118.

See also **Jātārūpa**.

Vaka. See **Aja**.

441. **Vaṇka.** (1) cakkay . . . nemi . . . arā . . . nābhi savāṇkā sadosā sakasāvā, A. i. 111; cf. uju, Khp. ix. 1.

(2) sabbā nadī vaṇkagatā, J. i. 289; = v. 435.

(3) vaṇkaghasto va ambujo, D. ii. 266.

442. **Vaccho, vacchaka.**

(1) S. vacchassa taruṇassa mātaraṇ apassantassa, M. i. 458; = S. iii. 91, 92.

(2) S. vacchako taruṇako tāvad eva jātako, M. i. 226.

(3) S. vacchakā kisabalakā tiriyaṇ Gaṇṇaṇ, M. i. 226.

(4) vaccho khīrapako va mātari, Dh. v. 284.
= Ud. 76 (mātarāṇ).

Vacchatarā (5). S. vacchatarā vacchatariyo tiriyaṇ Gaṇṇaṇ, *ibidem*.

443. Vajira.

(1) S. vajirassa n'atthi kiñci abhejjaṇ, A. i. 124.

(2) vajiraṇ v'amhamayaṇ maṇiṇ, Dh. v. 161.

(3) ñāṇavajiranipātano, Thag. v. 419.

444. Vaṭṭakā. S. puriso . . . vaṭṭakaṇ gālhaṇ . . .
sithilaṇ gaṇheyya, M. iii. 159, 160.

445. Vaṭṭani. (1) vaṭṭani-r-iva koṭar'ohitā majjhe,
Thig. v. 395.

Vaṭṭanāvalī. (2) S. vaṭṭanāvalī evam assu
me piṭṭhikaṇṭako, M. i. 80, 81; = 245.

446. Vaṇa.

(1) vaṇo . . . channaṇ ajjhakkāṇaṇ āyatanāṇaṇ
adhivacanaṇ, M. ii. 259, 260.

(2) S. puriso vaṇaṇ ālimpeyya yāvad eva ropan-
atthāya, S. iv. 177.

(3) sallaviddho yathā vaṇo, J. vi. 561.

See also Vīsa.

447. Vattha.

(1) S. puriso odātena vatthena parūpitvā, D. i. 76;
= M. i. 277; = ii. 16; = iii. 94; = A. iii. 27.

(2) S. suddhaṇ vatthaṇ apagatakālakaṇ, D. i. 110;
= 148; = ii. 43, 44; = M. ii. 145; = A. iv.
186; = 213.

(3) S. vatthaṇ saṅkiliṭṭhaṇ . . . parisuddhaṇ tam
enaṇ rajako, M. i. 36.

(4) S. vatthaṇ Bārāṇaseyyakaṇ, M. ii. 14.

(5) S. vatthaṇ saṅkiliṭṭhaṇ . . . tam enaṇ sāmikā
rajakassa anuppadaṇṇaṇ, S. iii. 131.

(6) S. . . tantāvutāṇaṇ vatthāṇaṇ Kāsikaṇ vatthaṇ
. . . aggaṇ, S. v. 45.

(7) navaṇ Kāsikaṇ vatthaṇ vaṇṇavantaṇ, A. i. 247,
248.

(8) jīṇṇam pi vatthaṇ ratanapaliveṭhanaṇ, *ibidem*.

- (9) S. vatthānaṃ kesakambale, paṭikiṭṭho, A. i. 286.
 (10) S. puriso kālakaṃ vatthaṃ paridhāya kese paki-
 ritvā, A. ii. 241, 242. *See also* Pariyodā-
 panā, Brāhmaṇa, (2) Māṇi.
448. Vatthu. puttā vatthu manussānaṃ, S. i. 37.
449. Vadhaḥka.
 (1) S. gaḥapati mahābhogo . . . tassa puriso uppaj-
 jeyya jīvitaṃ voropetukāmo, S. iii. 112, 113.
 (2) S. . . . pañca vadhakā piṭṭhito piṭṭhito anu-
 baddhā, S. iv. 173, 174.
 (3) r.-samā bhari, A. iv. 92.
450. Vadhukā. S. vadhukā yaññad eva anitā, A. ii. 78.
451. Vana.
 (1) S. . . . mahantaṃ sāla-vanaṃ taṃ c'assa elandehi
 sañchannaṃ, M. i. 124.
 (2) ucchinnamūlaṃ me vanaṃ, S. i. 180.
 (3) apaviddhaṃ va vanasmiṃ dārukaṃ, S. i. 202.
 (4) vanaṃ chindatha, mā rukkhaṃ, Dh. r. 283.
 (5) vanamutto vanam eva dhavati, Dh. r. 344.
 (6) yathā vanaṃ Cittalataṃ pabhāsati, V. V. 69.
 (7) sabbe kaṭṭhamayā vanā, J. i. 289 ; = v, 435.
 (8) vanam iva miyyāmi, J. iv. 284.
 Vanappagumba. (9) vanappagumbe yathā
 phussitagge, S. N. r. 233.
 Vanasaṇḍa. (10) tibbo vanasaṇḍo . . . avij-
 jāy'etaṃ adhivacanaṃ, S. iii. 108, 109.
 Saravana. (11) S. puriso arugatto . . . sarava-
 naṃ paviseyya, S. iv. 198.
See Kassaka, Paṇāli, Pokkharāṇi,
 Māluvā, Yātrā, Rāmaṇeyyaka,
 Rukkha, Sāra, Sīha.
452. Vamana.
 (1) tikicchakā vamaṇaṃ denti . . . ahaṃ . . . ariyaṃ
 vamaṇaṃ desissāmi, A. v. 219.
 (2) aghamūlaṃ vamiṭvāna, Thag. r. 116.
 (3) bhavamūlaṃ vamiṭvāna, Thag. r. 576.
 (4) nadiyā va sīghaṃgāmiyā vameyya, P. V. 61.

468. V ā t a.

- (1) taṇ mahāvāte vā opunāmi, D. ii. 132; cf. P.V. 61.
- (2) vāto va sēdakaṇ, D. ii. 265.
- (3) verambā nāma vātā pakkhiy khipanti, S. ii. 231.
- (4) S. ākāse vividhā vātā, S. iv. 218, 219; = v. 49.
- (5) vāto rukkhaṇ va dubbalaṇ, Dh. v. 7.
- (6) vāto va selaṇ pabbataṇ, Dh. v. 8.
- (7) vāto va jālamhi asajjamāno, S.N., v. 71;
= v. 213; cf. J. v. 295, 445, 450.
- (8) vāto yathā abbhaghaṇaṇ vihāne, S.N. v. 348;
= Thag. r. 1268.
- (9) vāto tūlaṇ va dhaysaye, S.N. v. 591.
- (10) yathā abbhāni verambo vāto nudati, Thag.
v. 598.
- (11) vātajavappahārino, J. v. 43.
- (12) vāto va gandhaṇ ādeti, J. v. 366.
See also Māluta, Megha, Raja, Vuṭṭhi.
V ā t a p ā n a. See Ag ā r a (8).

464. V ā n a r a.

- (1) phalaṇ icchaṇ va vanasmiṇ vānaro, Dh. r.
334; = Thag. r. 399.
- (2) vānaraṇ viya lepena bādhayanti, Thag. r. 454.
- (3) thīnamhi cittaṇ yathā vānarassa, J. v. 445.
See also Ma k k a ṭ a (2).

465. V ā y a. S. vāyo sucim pi upavāyati asucim pi,
M. i. 424; = A. iv. 375.

466. V ā r i.

- (1) jalantam eva vārinā, D. ii. 266.
- (2) vāri pokkharapatte va, Dh. r. 401; = S.N. r.
625; cf. r. 812; M. iii. 300.
- (3) vāriṇ yathā ghammanighammatatto, Thag. r.
1273.

V ā r i j a (4). vārijo va thale khitto, Dh. r. 34.

- (5) vārijaṇ yathā jalena paṇkena c'anūpalittaṇ,
S.N. r. 845.

- (6) thale, sare yathā vārijanindavaṭṭaṇ, J. v. 507,
508.

V ā r i b i n d u. (7) bhikkhu yathā pokkhare vāri-
bindu, S.N. r. 392.

Vāri v a h a. (8) yathā vāri v a h ā purā paripūrenti
sāgaraṇ, Khp. vii. 8; cf. J. vi. 26; P.V. 5.
See also U d a k a, U d a b i n d u, P ā v a k a.

467. V ā l a.

- (1) vālaggaṇusunāyathā, Thag. v. 26; = 1160, 1161.
- (2) āgato vo vālaṇ viya vedhi, Thag. v. 42.
- (3) vālaggamattaṇ pāpassa abbhāmatṭaṇ, Thag. v. 652; = 1001; = J. iii. 309.

Vā l a r a j j u. (4) S. . . . dāḥāya vālarajjuyā
jaṇḥaṇ veṭhetvā ghaṇseyya, S. ii. 238.

V ā l a v e d h i kataparappavāde vālavedhirūpe, M.
i, 176; ii. 122.

468. V ā l u k ā. atthi te koci . . . yo pahoti Gaṅgāya
vālukaṇ gaṇetuṇ, S. iv. 376.

V ā l a. See S a k k h a r a.

469. V ā h a. vāhā vahanti . . . saṅkappā, Dh. v. 339.
See also V ā r i.

470. V i k a n t a n a. ariyāya paññāya adhivacanaṇ, M.
iii. 275.

471. V i g g a h a. S. sovaṇṇa - viggaho manussa - vig-
gahaṇ atiroceti, D. ii. 210; = 226.

472. V i j j u.

- (1) idhāgāmā vijju-pabhāsavaṇṇā Kokanadā . . .
S. i. 30.
- (2) S. puriso . . . vijjantarikāya rūpāni passeyya,
A. i. 124.
- (3) obhāsasi vijjur iv'abbhakūtaṇ, V.V. i. ff.
- (4) kā nu vijju-rivābhāsi, J. iv. 459; = v. 155; cf.
14; = 169; cf. 322; 407; vi. 124; 269; 272.

473. V i t t a ṇ. saddhīdha vittaṇ purisassa seṭṭhaṇ, S. i.
42; S.N. v. 182.

V i n i b a n d h a. See B a n d h a n a.

474. V i p i ṭ ṭ h i. vipiṭṭhikatvāna sukhaṇ dukkhaṇ ca,
S.N. v. 67.

V i m a j j a n a k k h a m o. See B r ā h m a ṇ a (2).

V i m ā n a. See C h ā y ā.

V i p p h a n d i t a. See V i s ū k a.

475. V i r e c a n a. tikicchakā virecanaṇ denti . . . ahaṇ
. . . ariyaṇ virecanaṇ desissāmi, A. v. 218.

476. *Vilepana*. (1) *sīlaṃ vilepanaṃ seṭṭhaṃ*, Thag. v. 616; cf. J. iii. 290.

Abhilepana. (2) S.N. v. 1032.

477. *Vivarati*.

(1) S. . . . *patiechannaṃ vā vivareyya*, D. i. 85
and *passim*; e.g., M. i. 24; S. i. 70; A. i. 56.

(2) *vivateṇa cetasā*, S. v. 278.

478. *Visa*.

(1) S. *tittakālābu . . . visena saṃsaṭṭho . . .*
apaṭisaṃkhā piveyya, M. i. 316; = S. ii.
110-12 (*āpāniyakāṇso*).

(2) *visaṃ jīvitukāmo va parivajjaye*, Dh. v. 123.

(3) *pāṇimhi ce vaṇo nāssa, hareyya pāṇinā visaṃ*,
Dh. v. 124.

(4) *pitvāna rasaggaṃ . . . na ca kāmāmi visena*
santhavaṃ, Thag. v. 103.

(5) *visamūlaṃ . . . chetvā*, Thag. v. 418.

(6) *visaṃ pitvāna chaḍḍitaṃ*, Thag. v. 710.

(7) *Buddho . . . visadosapavāhano*, Thag. 768.

(8) *visapatto-r-iva aggato kato*, Thig. v. 386.

(9) *visaṃ kāmā samohitā*, J. iii. 201.

(10) *avisam vādakassa*, J. iv. 76.

(11) *visaṃ yathā balāhalaṃ*, J. iv. 118.

(12) *āsavo . . . surā nāma . . . visaṃ*, J. iv. 222.

Visadosa (13). *avijjāya adhivacanaṃ*, M.
ii. 260.

Visarukkha (14). *yathā diddho . . .*

visarukkho viya, J. v. 425.

See also Samudda, Salla.

479. *Visūka*.

(1) *diṭṭhivisūkaṃ diṭṭhivipphanditaṃ*, M. i. 8; 486.

(2) *diṭṭhivisūkāni upātivatto*, S.N. v. 55.

480. *Vīṇā*.

(1) S. *rañño . . . vīṇāya saddo assutapubbo*, S.
iv. 196, 197.

(2) *vīṇopamaṃ karitvā me desesi*, Thag. v. 638.

(3) *chinnatanti yathā vīṇā*, J. ii. 226.

481. *Vitasāraḍa*. *namassanti mahantaṃ vitasāraḍaṃ*,
It. 123.

482. Vuṭṭhi. See Kassaka, Pabbata (12), Raja, Silāyūpa.

483. Velā. velaṇ karoṭha . . . sotāṇaṇ sannivāraṇaṇ, Thag. v. 762.

484. Velu. phalaṇ veḷuṇ va taṇ vadhi, J. v. 71. See Tacasāra, Phala.

Vesma. See Himasisira.

485. Vyaggha. vyagghīva girisānujā, J. v. 14. See Usabha.

486. Sakuna.

(1) S. pakkhī sakuno yena yen'eva deṭi sapatta-bhāro, D. i. 71 ; = M. i. 180 ; = 268 ; = 346 ; = iii. 34 ; = A. v. 206.

(2) bhūtapubbaṇ sāmuddikā vāṇijā tīradassiṇ sakunaṇ gahetvā, D. i. 222.

(3) baddhā . . . pāsena sakuno yathā, S. i. 44 ; cf. J. vi. 447.

(4) sakuno yathā paṇsukunḍito vidhūnaṇ pātayati sitaṇ rajaṇ, S. i. 197 (J.P.T.S. 1891, 48).

(5) sakunī va muttā . . . hatthā, J. iii. 382.

(6) sakunī hataputtā va, J. vi. 189 ; = 500.

Sakunaggahi. bhūtapubbaṇ sakunagghi lāpaṇ . . . sahasā . . . aggaheṣi, S. v. 146, 147.

487. Sakunta.

(1) ākāse va sakuntānaṇ gati, Dh. v. 92 ; = (padan) 93 ; = Thag. v. 92.

(2) sakunto jālamutto va, Dh. v. 174.

Sākuntika. sākuntiko va sakuniṇ yathā bandhituṇ icchati, Thig. v. 299.

488. Sakkhara. coriyo kaṭhina h'etā vālā capalāsak-kharā, J. i. 295 ; = v. 148.

489. Saṅkha.

(1) saṅkhūpamaṇ setaṇ, J. v. 396.

(2) yathā payo ca saṅkha ca, J. vi. 572.

490. Saṅkhaḍḍama.

(1) bhūtapubbaṇ aññatara saṅkhadhamo saṅkhaṇ ādāya, D. ii. 337.

- (2) S. balavā saṅkhadhamo appakasiren' eva catud-
disā viññāpeyya, D. i. 251; = M. ii. 19;
= 207; = S. iv. 322.

491. Saṅga.

- (1) te sabbasaṅgātigate mahesī, M. iii. 71; cf. i. 386.
(2) kāmānaṃ adhivacanāṃ, A. iii. 311; = iv. 289.
(3) natthi saṅgo vijānataṃ, Dh. p. 171; = Thag. v. 14.
(4) saṃyojanasaṅgasattā, Dh. p. 342.
(5) saṅgo eso . . . iti ñatvā, S. N. v. 61.
(6) saṅgā pamuttaṃ, S. N. v. 212.
(7) saṅgātigo, S. N. v. 250; 473; cf. v. 621; cf.
Dh. p. 397; Thag. v. 38.
(8) akālacāriyā hi saṅgā, S. N. v. 386.
(9) te na taranti saṅgaṃ, S. N. v. 791.
(10) bhavābhava saṅgaṃ imaṃ visajja, S. N. 1060.
(11) maggaṃ etaṃ saṅgā . . . atitaṃ, Thag. v. 413.

See also B a n d h a n a.

492. Saṅgāma.

- (1) saṅgāma-vijayo ti pi naṃ dhārehi, D. i. 46.
(2) saṅgāmaṃ jetaṃ dujjayaṃ, S. i. 223.

See also Y u d d h a.

S a j j h u. See J ā t a r ū p a.

49. Sañcayā sara . . . atthīnaṃ sañcayā
Vipulena samaṃ, Thig. v. 497.

493. Satti.

- (1) sattiyaṃ viya omaṭṭho, S. i. 13; = 53; = Thag.
v. 39; = 40; = 1162, 1163.
(2) S. satti tiṇhaphalā, S. ii. 265.
(3) sattiyaṃ urasī khitto, J. iv. 118.
(4) sattiyo . . . satarasīva tārakā, J. vi. 448.
Sattisūlu.
(5) sattsūlūpamā kāmā, M. i. 130; = S. i. 128;
= Thig. v. 58; = 141; = 234.

494. Sattha.

- (1) bhisakko . . . satthena vaṇamukhaṃ pari-
kantvā . . . ariyāya paññāya adhivacanāṃ,
M. ii. 259, 260.
(2) disvā jātarūpāni satthato, Thag. v. 790.

- (3) uggatejaṇ satthaṇ isīnaṇ sahasādiyitvā, Thag. v. 1095.
495. *Sattha* (caravan).
 (1) satthā va hīno, pavasaṇ gharamhā, S.N. v. 899. *Sakataṣasattha*. (2) bhūtapubbaṇ mahā sakataṣasattho . . . agamāsi, D. ii. 342. *Satthavāhaṇ*.
 (2) satthavāha! anaṇa vicara loke, M. i. 169 ; = ii. 93 ; = S. i. 137 ; = 234 ; cf. 192.
 (3) satthavāhā ti pi vuccanti, It. 108.
 (4) no kaṇkhaṇ abhiṇāmi . . . satthavāhe, Thag. v. 132.
 (5) vijitasaygāmaṇ sattavāhaṇ . . . payirupāsanti, Thag. v. 1236.
496. *Sadda*.
 (1) S. puriso . . . suṇeyya bherisaddaṇ, D. i. 79.
 (2) S. puriso kusalo bherisaddassa . . . saṇkha-saddassa, A. ii. 185, 186.
497. *Sannāha*.
 (1) titikkhā dhamma-sannāhaṇ yogakkhemāya vattati, S. v. 6.
 (2) esa bandhāmi sannāhaṇ pavisissāmi kānanaṇ, Thag. v. 543.
498. *Sappa*.
 (1) visataṇ sappavisay va osadhehi, S.N. v. 1.
 (2) rajjūti vā akkame kaṇhasappaṇ, J. iv. 206. *Sappasira* (3). sappasirūpamā kāmā vuttā, M. i. 130 ; = A. iii. 97.
 (4) . . . parivajjeti sappass'eva padā siro, S.N. v. 768 ; = Thag. v. 457 ; cf. J. v. 18.
 (5) patichanno kūpasayo kaṇhasappo, J. iii. 269.
499. *Sappi*.
 (1) S. sampannaṇ vā sappi, D. iii., XXVII. § 14.
 (2) S. dadhiṇ ca . . . sappiṇ ca saṇsatṭhaṇ, M. i. 316.
 (3) S. . . . sappi sappinā saṇsandati, S. ii. 158. *See also Kumhā, Chārikā*.
Sappimaṇḍa (3). S. gavā khīraṇ . . . dadhi . . . navaṇitaṇ . . . sappimhā sappi-

maṇḍo tatra aggaṇ, S. iii. 264-78 ; - A. ii. 95 ; - iii. 219 ; - v. 182 ; cf. J. vi. 206.

500. S a b h ā. sabhā Sudhammā, tathūpamaṇ idañ vimāṇaṇ, V.V. 67. See also A g ā r a (15).

501. S a m a. caranti visame samay, S. i. 7. See also M a g g a.

502. S a m u g g a. vaggaṇ samuggaṇ iva cittitaṇ, Thag. r. 736.

503. S a m u d d o.

- (1) rūpasagkhā vimutto tathāgato gambhīro apameyyo . . . S. mahā-samuddo, M. i. 487.
- (2) S. yassa kassaci mahā-samuddo cetasā phuto . . . tassa kunnadiyo yā kāci samuddaṇgamā, M. iii. 94 ; - A. i. 43.
- (3) S. puratthima-samuddā pacchimo samuddo, S. i. 62 ; - A. ii. 49.
- (4) S. mahāsamuddato dve . . . udakaphusitāni uddhareyya, S. ii. 136, 137 ; - v. 463 (*slightly different*).
- (5) atthi te koci . . . yo pahoti mahāsamudde udakaṇ manitaṇ, S. iv. 376.
- (6) S. mahāsamudde na sukaṇaṇ udakassa pamānaṇ gaṇetaṇ, S. v. 400 ; - A. ii. 55 ; - iii. 52 ; = 336.
- (7) aṭṭha mahāsamudde acchariyā abbhutā dhammā, A. iv. 200-204 ; - 207, 208 ; - Ud. 54-6 ; (= Vin. iii.).
- (8) S. yā kāci mahānadiyo . . . samuddaṇgamā . . . mahā-samuddo tāsāṇ aggaṇ, A. v. 22.
- (9) na atari samuddaṇ sa-ūmiṇ saviciṇ sāvaṭṭaṇ sagahaṇ sarakkhasaṇ, It. 57.
- (10) samuddaṇ visakumbhena . . . padūsitū, It. 86.
- (11) majjhe yathā samuddassa ūmi no jāyati, S.N. r. 920.
- (12) yo ve samuddo va ṭhito anejo, Thag. r. 372.
- (13) sayathāpi mahāsamuddavego, Thag. r. 412.
- (14) ye tittā samuddo vārinā yathā, Thag. r. 660.
- (15) sara caturodadhi upanite, Thig. r. 497.

- (16) samuddamatto puriso na . . . tappati, J. iv. 172.
See also U d a k a, N a d ī, N ā v ā.
504. S a ṇ y o j a n a.
 (1) diṭṭhi-saṇyojana, M. i. 8 ; 486. *See also B a l i - v a d d ā, and passim generally.*
 (2) saṇyojaniyehi vippamutto, S.N. v. 363.
505. S a r a.
 (1) rattikhittā yathā sarā, Dh. v. 304.
 (2) saro duṭṭho kalāpaṇ va alittaṇ upalimpati, It. 68 ; = J. iv. 435.
506. S a r a ṇ a. attasaraṇā viharatha anaññasaraṇā, D. ii. 100 ; = iii., XXVI. §§ 1, 27 ; = S. iii. 42 ; = v. 163, 164.
507. S a r a s ī. bhūtapubbaṇ araññāyatane mahā-sarasī, taṇ nāgā . . . bhiṇkacchāpā taṇ sarasiṇ ogahetvā, S. ii. 269.
508. S a r i t ā.
 (1) taṇhā saritā, A. ii. 211-13.
 (2) saritaṇ sīghasaraṇ visosayitvā, S.N. v. 3.
509. S a r ī r a ṇ. S. passeyya sarīraṇ sīvathikāya, M. iii. 91 ; = A. iii. 323, 324 ; cf. M. i. 58 ; = A. ii. 54 ; cf. (vaḍ-
 dhenti kaṭasiṇ), Thig. v. 502.
510. S a l l a.
 (1) tass'imaṇ kāyaṇ . . . sallato samanupassato, M. i. 500.
 (2) S. puriso sallena viddho assa savisena gālhapalepanena, M. i. 429.
 (3) S. puriso sallena viddho assa savisena . . . so aparena samayena . . . arogo assa, M. ii. 216.
 (4) S. puriso sallena viddho assa savisena . . . bhisakko . . . evaṇ vadeyya . . . mā te asappāyāni bhojanāni . . . sallan taṇhāya adhivacanaṇ, M. ii. 257.
 (5) . . . loko, taṇhāsallena otiṇṇo, S. i. 40.
 (6) taṇhāsallassa hantāraṇ, S. i. 192.
 (7) āturaṇ hi kā niddā sallaviddhassa ruppato, S. i. 198 ; cf. S.N. v. 331 ; 767 ; P.V. 33 ; Thag. v. 967 ; J. iii. 169.
 (8) kaṇ . . . sallena vijjhanti . . . sallan ti lābhasakkārasilokassa adhivacanaṇ, S. ii. 230.

- (9) tvay rūpaṃ . . . viññāṇaṃ sallan ti passa, S. iii. 189 ; cf. M. i. 435.
- (10) ejā sallāṃ, S. iv. 64 ; = 66.
- (11) yo dukkhaṃ adakkhi sallato, S. iv. 207 ; = It. 47 ; = Thag. v. 985.
- (12) S. purisaṃ sallena vijjheyyuṃ . . . dutiyena . . . vijjheyyuṃ, S. iv. 208, 209.
- (13) sallan ti kāmānaṃ adhivacanaṃ, A. iv. 289.
- (14) acchinda bhavasallāni, Dhṃ. v. 351.
- (15) sallaṇ ca . . . m'etaṃ, S.N. v. 51.
- (16) abbahe sallāṃ attano, S.N. v. 334 ; = 592 ; = Thag. v. 404.
- (17) abbūḥhasallo carāṃ, S.N. v. 779 ; cf. J. iv. 56 ; 87.
- (18) sallāṃ addakkhīṃ . . . hadayanissitaṃ, S.N. v. 938 ; cf. P.V. 7, 19, 33 ; = V.V. 76 ; = Thig. v. 52 ; = 131 ; cf. 53 ; J. iii. 157 ; = 215 ; = 390 ; = iv. 62.
- (19) sukhumaṃ sallāṃ durubbhaṃ, Thag. v. 124 ; = 495 ; = 1053.
- (20) yo me taṃ sallāṃ uddhare, Thag. 756.
- (21) sallāṃ abbhantarāpassayaṃ, Thag. v. 757.
- (22) sallāṃ attasamuṭṭhānaṃ, Thag. v. 767.
- (23) ahaṃ amhi kantasallā, Thig. v. 223.
- (24) uddhata-sallā . . . ramā-m'ahaṃ, Thig. v. 389.
- (25) kaṇḍinaṃ sallāṃ, J. i. 155.
- (26) aññāya sallasanthaṇaṃ, Dhṃ. 275.
- Salla-katto. (27) asmi . . . anuttaro . . . salla-katto, It. 101 ; cf. M. ii. 92d. Sutta ; S.N. v. 560, 562 ; Thag. vv. 830, 832.

511. Sasa.

- (1) S. mahā - udakarahado ; aha āgaccheyya hatthināgo . . . saso vā bilāro vā . . . rahadaṃ appaṭisaṃkhāya pakkhandeyya, A. v. 202.
- (2) parisappanti saso va bādhito, Dhṃ. v. 342 ; = 343.
- (3) candato sasaṃ icchasi, J. iv. 86 ; = P.V. 18.

(4) *sasī adhiggaṃyha yathā virocati*, V.V. 14.

(5) *tāraḍāhipati sasī tathūpamaṃ*, V.V. 73.

(6) *sasīva rattiṃ vibhajaṃ*, J. iii. 141.

See also Canda (19).

Sassa. *See Udaḁa* (10).

512. *Sahāyaka*.

(1) *S. dve sahāyaka sahaṃṣukīlītā*, A. ii. 186.

(2) *S. sahāyako sahāyakaṃ evaṃ vadeyya, yadā te . . . dhanena dhanakaraṇiṃyaṃ*, A. v. 159.

513. *Sā*. *S. sā gaddulabaddho . . . anuparidhāvati*; *cf. M. i. 435*; *S. iii. 150, 151*.

514. *Sākaṭiko*. *na sākaṭikaṃ cintāya . . . yathā sākaṭiko panthaṃ samaṃ hitvā mahāpathaṃ*, S. i. 57.

515. *Sāgara*.

(1) *sugambhiratthā varasāgarūpamā*, J. v. 477.

(2) *savantīnaṃ va sāgaro*, J. vi. 526.

See Udaḁa, Dhaṇka, Vāriṃāha.

516. *Sāra*.

(1) *S. puriso sārattthiko . . . rukkhassa . . . atikamma khandhaṃ sākāpalāse sāraṃ pariyesitabbaṃ maññeyya*, M. i. 111; = iii. 194; = 224; = S. iv. 94; = 99; = A. v. 226; = 256.

(2) *S. puriso sārattthiko . . . rukkhassa . . . atikamm'eva sāraṃ . . . sākāpalāsaṃ chetvā . . . sāraṃ ti maññamāno*, M. i. 192; = 198.

(3) *S. puriso sārattthiko . . . kuṭhāriṃ ādāya vanaṃ paviseyya . . . kadalikkhandhaṃ . . . agge chetvā pattavaṭṭiṃ vinibbhujeyya*, M. i. 233; = S. iii. 141; = iv. 167; *cf. J. vi. 442*.

517. *Sarattā*. *S. puriso itthiyā sāratto*, M. ii. 223.

518. *Sārathi*.

(1) *sārathi va nettāni gaheṭvā*, D. ii. 254; = S. i. 26.

(2) *sārathivārassa . . . Bhagavato*, M. i. 386.

(3) *dhammāhaṃ sārathiṃ brūmi*, S. i. 33.

(4) *sati ārakkho sārathi*, S. v. 6.

(5) *sārathi dakkho yoggācariyo assadamma-sārathi*, S. iv. 176.

- (6) tvañ ca assadamma-sārathi . . . Bhagavā . . . purisadamma-sārathi, A. ii. 112; cf. S.N. p. 100, 83.
- (7) taṃ ahaṃ sārathiy brūmi, rasmiggāho itaro, Dh. v. 222.
- (8) na kaṃkhaṃ abhijānāmi . . . sārathinaṃ varutame, Thag. v. 132; cf. 426.
- (9) yathā sārathinā sudantā, Thag. v. 205; = 206.
- (10) manosārathiko lahu, J. vi. 252.

See also R a t h a (rājāñño).

Sāla. See Nigrodha (4), Māluvā, Rukkha, Vana.
Sāli. See Muṭoli.

519. Sārī. yo naccasārī na paccasārī, S.N. vv. 8-13.

520. Sālikā. sālikāy'iva nigghoso paṭibhāṇaṃ udirayi, S. i. 190.

Sikhara. See Muddhāna.

521. Sāsapa.

(1) sāsapor-iva āraggā, Dh. v. 407.

(2) āragge-r-iva sāsapo, S.N. v. 625; cf. v. 631.

522. Sikhi. silesūpamā sikhi-r-iva, J. v. 445.

523. Si[ṇ]gāla. See also Aggi, Haṇṣa.

(1) sagāravenāpi chavo si[ṇ]gālo na kutthako sīhasamo kadāci, S. i. 66.

(2) S. . . . jara-si[ṇ]gāla sīhanādaṃ nadissāmiti, A. i. 187.

(3) assuttha no tumhe rattiyaṃ paccusasamayā siṅgālassa vassamānassāti? Eso jarāsiṅgālo, S. ii. 290; = 271, 272 (slightly different).

(4) siṅgāla . . . phullaṃ disvāna, J. vi. 452.

See also Kacchapa, Pāṇaka, Sīha.

524. Siyga.

(1) issasiṅgam ivāvattā, J. v. 425.

Siygi. (2) ye te bhikkhū kuḥā . . . siygi, A. ii. 26; cf. It. 112, 113.

See also Khira, Go.

525. Siyghātaka. majjhe siyghātaka nisinno . . . catunnaṃ mahābhūtānaṃ adhivacanāṃ, S. iv. 194, 195.
See also Ayo, Cora, Pāsāda.

526. S[i]neho.

(1) kāya- sneho, M. i. 500.

(2) taṇhā sineho, A. i. 223, 224.

(3) snehasaṅgathitā ganthā senti . . . snehaṃ na rocaye, J. iv. 11.

527. Sibbanī.

(1) taṇhā sibbanī, A. iii. 399 ff.

(2) sibbaniṃ ajjhagū, Thag. v. 663.

528. Silāyūpo. S. silāyūpo soḷasakukkuko . . . āgaccheyya bhusā vātavutṭhi, S. v. 445.

529. Siṇṣapā. Bhagavā . . . siṇṣapā-paṇṇāni pāṇinā gahetvā, S. v. 437.

530. Sīvathikā. S. sīvathikā asuci duggandhā, A. iii. 269. *See also* Sarīra.

531. Sīsa.

(1) S. balavā . . . dubbalatarāṃ . . . sīse gahetvā, M. i. 121; = 242.

(2) paññāsiso mahāñāṇī, Thag. v. 1090.

See also Dayhaṭṭi, Mālā.

Sīsavetṭhana. *See* Varatta.

532. Sīha.

(1) sīha-nadaṇ ca . . . Gotamo nadati, D. i. 175; iii., XXV. § 24; XXVIII. § 1; S. ii. 27, 55; v. 159; A. i. 87; ii. 33; v. 37; cf. M. i. 64, 71; J. v. 310.

(2) puthū sīhā va sallinā, D. ii. 255.

(3) bhūtapubbaṃ sīhassa migarañño etad ahosi, D. iii., XXIV. §§ 2, 6.

(4) sīhapubbaddhakāyo, sīhahanu, D. ii. 18; = M. ii. 136.

(5) haṇṣā . . . migā sabbe sīhassa bhāyanti, S. ii. 279; cf. S.N. v. 684 (migādhibhū).

(6) sīho migarājā . . . āsayā nikkhamati, S. iii. 84; cf. J. vi. 574.

(7) S. ye keci tiracchānagatā pāṇā sīho migarājā, S. v. 227.

(8) sīho migarājā . . . hatthissa ce pi pahāraṃ deti, A. iii. 121.

- (9) siho migarājā . . . Tathāgatassa adhivacanay,
A. v. 32, 33 ; cf. S.N. v. 546 ; = 572.
- (10) esa siho anuttaro, It. 123.
- (11) siho va saddesu asantasanto, S.N. v. 71 ; = v. 213.
- (12) siho yathā dāṭhabalī pasayha, S.N. v. 72.
- (13) sihaṇ ekacaray nāgaṇ, S.N. v. 166 ; cf. p. 103.
- (14) nisinno . . . siho va girigabbhare, S.N. v. 416 ;
= Thag. v. 177 ; = 1081 ; cf. 367.
- (15) siho yathā pabbatasānugocaro, V.V. 28.
- (16) siho va nadati vane, S.N. v. 562 ; = 1015 ;
= Thag. v. 832.
- (17) siho va anupādāno, Thag. v. 840.
- (18) bhañjissay sihāsane, Thag. v. 1095.
- (19) sāgataṇ sihass'eva giribbajay, J. v. 260.
- (20) siho yathā lohitamaṇṣabhojano, J. v. 425.
- (21) siho v'āmisapekkhiva, J. vi. 518.
533. Su k a. S. sūli-suko vā yava-suko micchā paṇihitaṇ,
A. i. 8.
534. S u k a r a p o s a k a. bhūtapubbaṇ aññataro sukara-
posaka puriso, D. ii. 347.
535. S u k k a, k a ṇ h a. (1) kammaṇ, M. i. 39 ; 389.
(2) dhammo, S. ii. 240 ; v. 66 ; A. v. 253.
(3) maggo, A. v. 278.
536. S u j ā. jivhā sujā hadayaṇ jotitṭhānaṇ, S. i. 169.
537. S u t t a g u ḷ a.
(1) S. suttaguḷe khitte nibbethiyamānam eva paleti,
D. i. 54 ; = M. i. 518 ; = S. iii. 212 ; cf. P.V. 59.
(2) S. puriso lahukaṇ suttaguḷay sabbasāramaye
aggaḷaphalake pakkhipeyya, M. iii. 95.
538. S u d d a. idha rājā . . . mantanaṇ manteyya . . .
atha āgaccheyya suddo va, D. i. 103.
539. S u n a k h a. damassu tāva sunakho va saṅkhalā-
baddho, Thig. v. 509. See also Caṇḍāla.
540. S u n i s ā. S. sunisā, sasuraṇ disvā sayvijjati, M. i. 186
541. S u p i n a. (1) supinena yathāpi saṅgataṇ paṭibuddho
puriso na passati, S.N. v. 807.
S u p i n a k a. (2) supinakūpamā kāmā, M. i. 130.

- (3) S. puriso supinakaṇ passeyya ārāmarāmaṇey-
yakaṇ, M. i. 365.

542. Suriya.

- (1) yā va candimasuriyo loke[n]uppajjanti, S. v. 442.
(2) yathā candasuriyānaṇ javo tato sīghatara,
S. ii. 266.
(3) cattāro candimasuriyānaṇ upakkilesā, A. ii. 53.
(4) S. sayanhasamayaṇ suriye ogacchante, A. iii.
407.
(5) suriyo va obhāsayaṇ antalikkhaṇ, Ud. 3.
(6) suriyaṇ tapantaṇ sarada-r-iv' abbhamuttaṇ,
S.N. v. 687.
(7) suriyo yathā vigatavalāhake nabhe, V.V. 65 ;
cf. 52.
(8) atirocasi candimasuriyā viya, V.V. 24.
(9) obhāsati paṭhaviṇ yathā suriyo, V.V. 53.

See also Aruṇugga, Ādicca, Canda.

543. Suvaṇṇa. jalitaṃ iva suvaṇṇaṇ
ukkāmukhe va sukusalasampahaṭṭhaṇ,
S.N. v. 686.

544. Susāna. yathā petaṇ susānasmiṇ, J. iv. 464.

545. Susukā. susukā-bhayan ti mātugāmass'eva adhi-
vacanaṇ, M. i. 459, 461 ; = A. ii. 123, 125.

Suṇsumāra. See Pāṇaka.

546. Sūci. S. sūci-vāṇijako sūcikārassa santike sūciṇ
vikketabbaṇ, S. ii. 215, 216.

547. Sūda. S. bālo . . . sūdo rājānaṇ . . . sūpehi pac-
cupaṭṭhito assa, S. v. 149-51.

548. Sūra. sūro yathā rājakhādāya puṭṭho, S.N. v. 831.

549. Sūla.

- (1) S. puriso . . . tiṇakatṭhasākhaṇalāsaṇ chetvā
. . . sūlaṇ kareyya, S. v. 441.

- (2) nandamānāgataṇ cittaṇ sūlaṇ āropamānakaṇ,
Thag. v. 213. See also Satti.

550. Setapaccāda. vimuttiyā adhivacanaṇ, S. iv.
292. See Ratha.

551. Setu. sīlaṇ setu mahesakkho, Thag. v. 615. See
also Ogha (5).

552. *Senāpati. ko nu senāpati bhoto?*, S.N. r. 556, 557.

553. *Sela.*

(1) *selo yathā ekaghano vātena na samirati*, Dh. r. 81; = Thag. r. 643.

(2) *yassa selūpamaṃ cittaṃ ʾthitaṃ*, Ud. 41; = Thag. r. 191; = 192. *See also Pabbata.*

554. *Soceyya. aññathā brāhmaṇā . . . udakorohakā soceyyāni paññāpenti, aññathā pana ariyassa vinaye soceyyaṃ hotti*, A. v. 264.

555. *Soṇḍikā.*

(1) *S. soṇḍikā kilāṇjā*, S. i. 106.

(2) *S. balavā soṇḍikā-kammakaro mahantaṃ soṇḍikā-kilāṇjaṃ . . . udakarahade pakkhipitvā*, M. i. 228; = 374.

(3) *S. balavā soṇḍikādhutto vālaṃ kaṇṇe gahevā*, *ibidem*.

556. *Sotā.*

(1) *bhavasotānusārisu*, S. i. 15.

(2) *katamo . . . soto? ayaṃ eva . . . ariyo atṭhaṅgiko maggo soto*, S. v. 347.

(3) *so . . . uddhaṃ-soto hoti*, A. i. 233.

(4) *anusotagāmī, paṭisotagāmī*, A. ii. 5; *cf. M. i. 168; = ii. 93; It. 114.*

(5) *uddhaṃ-soto ti vuccati*, Dh. r. 218 = (sotā) Thig. r. 12.

(6) *savanti sabbadhi sotā*, Dh. r. 340; = Thag. r. 761.

(7) *nadiyā soto . . . taṇhāya adbhivacanaṃ*, It. 114.

(8) *yāni sotāni lokasmiṃ sati tesāṃ nivāraṇaṃ*, S.N. r. 1034, 1035.

(9) *Gaṅgasoto va sāgaraṃ*, Thag. r. 168.

(10) *ogayh' atṭhaṅgikaṃ sotāṃ*, Thag. r. 349.

See also Chindati.

557. *Sopāna. sopānaṃ sukatāṃ suddhaṃ*, Thag. r. 764.

558. *Sobbha.*

(1) *abhimusikasobbhaṃ va sevetha sayanāsaṇaṃ*, Thag. r. 229.

(2) *yathā . . . pateyya sobbhaṃ*, J. iv. 206.

Kussobbha. See Nadi.

559. H a t t h a .

- (1) S. purisassa hatthapādā chinnā, M. i. 523.
- (2) S. puriso lasagatena . . . suddhena hatthena sākhaṇ gaṇheyya, A. ii. 165, 166.
- (3) so saddhāhattho mahāmuni, Thag. v. 1090.

560. H a t t h i .

- (1) hatthippabhinnaṇ viya aṅkusaggāho, Dhṛp. v. 326 ; = Thag. v. 77 ; = 1130.
- (2) āṇidvāre va hatthinaṇ, Thag. v. 355. *See also* A n d h a (jaccandha).

H a t t h i d a m a k a .

- (3) S. . . . hatthidamak . . . thambhaṇ paṭha-viyā nikhaṇitva, M. iii. 132 ; = 136.
- (4) hatthidamakena hatthidammo sārīto, M. iii. 222.

H a t t h i d a m m a . (5) S. dve hatthidammā . . . dantabhūmiṇ sampāpuneyyunti, M. iii. 130.

H a t t h i n ā g ā . *See* S a r a s i .

H a t t h i p a d a .

- (6) S. nāgavaniko . . . nāgavane passeyya hatthipadaṇ, M. i. 175, 178.
- (7) S. yāni kānici jaṅgamānaṇ . . . sabbāni . . . hatthipade samodhānaṇ gacchati, M. i. 185 ; = S. v. 43 ; = 231 ; = A. iii. 364 ; = v. 21.

H a t t h i n ī . (8) yathā āraṇṇakaṇ nāgaṇ dantiṇ anveti hatthini, J. vi. 496 ; *cf. sub.* P o t a .

561. H a y a . hayena hi yoggācariyo va ujjunā, Thag. v. 1140.

562. H a ṇ s a .

- (1) haṇsā va pallalaṇ hitvā, Dhṛp. v. 91.
- (2) haṇsā ādiccapathe yanti, Dhṛp. v. 175.
- (3) haṇso va paggayha sanikaṇ nikūjaṇ, Thag. v. 1270 ; *cf.* S.N. v. 350 ; P.V. 38 (duṇḍubhīnaṇ va ghoso).
- (4) sikhī yathā nīlagīvo vihaṅgamo haṇsassa nopeti javaṇ, S.N. v. 221.
- (5) mahodadhiṇ haṇsa-r-iv'ajjhapatto, S.N. v. 1134.
- (6) tantāni jālāni padāliya haṇsā, J. iv. 484.
- (7) haṇsagaggārā, J. v. 96.

(8) paṅsarājan yathā dhaṅke, J. vi. 452.

(9) haṅso nikhīnapatto va, J. vi. 499.

563. Himasisira. vesman yathā himasisiraṭṭitānaṃ,
J. v. 84.

564. Hutta. namaseyya aggihuttaṃ va brāhmaṇo,
Dhp. v. 392.

ADDENDA.

565. Acela. acelo yathā naggo, J. v. 16.

566. Kinnari.

(1) kinnari mandalocane, Thig. v. 383.

(2) kinnariyā-r-iva pabbatantare, Thig. v. 381.

567. Chavālātā. S. chavālātāṃ ubhato padittāṃ, S. iii.
98; = A. ii. 95; = It. 90.

568. dhammo arahatām iva, D. ii. 266.

VII

LEXICOGRAPHICAL NOTES

WORDS BEGINNING WITH H

BY STEN KONOW

[Dr. Sten Konow, before he went to take up his new appointment in India, sent in the MS. of letters S and H for the Dictionary. As they cannot be utilized for that purpose yet awhile, I have obtained his permission to publish them from time to time in the Journal, and have started with the letter H. It will, of course, be understood that the method and details, which will eventually be followed in the Dictionary itself have not yet been finally settled; but his valuable work will serve as a specimen of one way at least of settling the many little points that will arise. For instance, we do not know as yet whether verbs will be entered in their root form or in the third person singular. Many such points will at once occur to the critical reader, but meanwhile Pali scholars will have Dr. Sten Konow's experimental essay before them. Professor Dines Andersen has been so very kind as to correct the proofs of these Notes, and to make a number of valuable additions and suggestions from his own collectanea.—RH. D.]

Ha (ts.), an emphatic particle, Vin. ii. 109; S. N. 666; *iti ha*, thus, Vin. i. 5; 12; D. i. 1; a common beginning to traditionary tales, therefore *anītihaṃ* without traditional instruction, S. N. 1053; *itihītihaṃ* (saying), 'thus and thus,' S. N. 1084.

hañ, an exclamation, V. V. A. 77.

hañsa (*hr̥ṣṭ*). (1) To bristle, stand on end (said of the hair), M. i. 79; to rejoice; *haṭṭha* (p.p.p.), bristling, standing on end, M. i. 83; Dāṭh. v. 64; *lomahaṭṭhajāta*, with bristling hairs, D. ii. 240; S. N., p. 14; joyful, Vin. i. 15; S. N. 1017; J. A. i. 31¹¹; 335¹⁹; ii. 32²²; *hañsayati* (caus.), to cause to bristle, J. v. 154²¹ (*hañsaye*).

I. *hañsa* (*harṣa*), m., bristling, see *lomahañsa*, S. N. 270, etc.

II. *hañsa* (ts.), m. (1) A swan, S. i. 148; S. N. 221 : 350; 1134; Dh. 91; 175; J. A. ii. 176³ and ff. (2) A kind of building, J. A. i. 92²⁵ (*hañsarattaka*-°).

Hañsajātaka, n., the 502nd Jātaka, J. A. iv. 423 and ff.

hañsana (*harṣaṇa*), bristling, in *lomahañsana*, S. N. 681, etc.

Hañsarati, f., name of the town of the Buddha Padamuttara, B. xi. 19; Ap. in Thig. A. 16, etc.; Thig. A. 15, etc.; J. A. i. 37²⁰; Dh. A. 127; 251.

Hañsarati, f., name of a town in Burma, Sās. 35, etc.

Hañsivagga, m., the twelfth Vagga of the Ekanipāta of the Jātaka, J. A. i. 424 and ff.

hacca, killing, in *bhūnahacca* killing an embryo, A. iv. 98; J. vi. 579³ = 587²²; Mil. 314 (text *bhūta*-).

hajja (*hr̥dya*), dear to the heart, beloved.

hañci, if, K. V. 1; K. V. A. 9.

haññati, see *han*.

I. *haṭa*, see *har*.

II. *haṭa* (ts.), m., a kind of water-plant, *Pistia stratiotes*, D. i. 166; M. i. 78; 156; P. P. 55 (text *sāta*-).

haṭahaṭakesa, with dishevelled hair, S. i. 115; cf. *har*.

haṭṭha (*hr̥ṣṭa*), see *hañsa*.

haṭṭhaloma (*hr̥ṣṭaroma*), having the hair of the body erect with joy or astonishment, overjoyed, astonished, Dāṭh. v. 64; Mah. xv. 33.

haṭha (ts.), m., violence.

hata, see *han*.

hati, f., destruction, Dāṭh. iv. 17.

hattha (*hastā*), m. (1) Hand, D. i. 124; A. i. 47; S. N. 610; forearm, Vin. iv. 221; of animals, S. v. 148; J. A. i.

149²⁰; *hatthapāda*, hand and foot, M. i. 523; A. i. 47; *sahassahattha*, thousand-armed, Mah. xxx. 75; *pañcahattha*, having five hands, J. v. 425⁸; J. A. v. 431⁸ (*mukhassa ceva catunnaṃ ca caraṇānaṃ vasena etaṃ vuttaṃ*); *katahattha*, a practised hand, practised (of an archer), S. i. 62; A. ii. 48; J. A. iv. 211²⁶; *viñāhattha*, lute in hand, Mah. xxx. 75; *hatthe kar*, to bring under one's hand, to take possession of, to subdue, J. vi. 490²⁹; *hatthaṃ gaṃ*, to come under somebody's hand, to come under the sway of, J. A. i. 179²³; *hatthaga*, being in the possession of; *hatthagata*, fallen into the hand or possession of, J. A. i. 446¹⁸; ii. 94²⁶; 105¹⁵; *hatthaṃgata*, the same, Dh. A. 184; *hatthappatta* (*°prāpta*), come to hand, obtained, Vin. i. 15.

(2) An elephant's trunk. (3) The hand as measure, a cubit, J. A. i. 34¹⁰ and ff.; Dh. A. 198; Mah. xxxviii. 52. (4) A certain lunar mansion. (5) A handful, a tuft (of hair, etc.), V. V. A. 197.

I. *hatthaka* (*hastaka*), m., a handful, a quantity, V. V. xlv. 5; 12.

II. *Hatthaka*, m. (1) Name of a god, A. i. 278. (2) *H. Ālaraka*, one of the chief lay disciples of the Buddha, S. ii. 235; A. i. 26; 88; 136; ii. 164; iii. 451; iv. 217 and ff.; K. V. 288; Dh. A. 213; *H. Sakyaputta*, Vin. iv. 1; *Hatthālaraka*, B. xxvi. 19.

hatthakamma (*hastakarman*), n., manual work, craft, J. A. i. 220²⁰; Dh. A. 126; 237.

hatthagahana (*hastagrahana*), n., seizing by the hand, Vin. iv. 220.

hatthacchinna (*hasta-*), whose hand is cut off, M. i. 523.

hatthaccheda (*hasta-*), m., cutting off of the hand, J. A. i. 155¹ (read *sugatiyā va hatthacchedādi*).

hatthatthagata, come into the hands of, J. i. 244¹⁰.

hatthatthara (*hasti-āstara*), m., an elephant rug, Vin. i. 192; D. i. 7; A. i. 181.

hatthapajjotika (*hastapradhyotika*), n., hand-illumination, scorching of the hand (by holding it in a torch), M. i. 87; A. i. 47; ii. 122.

hatthapatāpaka (*hasta-pra°*), n., heating of the hand (by holding it over a coal-pan), V. V. xxxiii. 112; V. V. A. 145 and f.

hatthapāsa (*hasta-pārśva*), m., the side of the hand, vicinity, Vin. iv. 221; 230.

hatthabandha (*hasta-*), m., a bracelet, D. i. 7; Sum. i. 89.

hatthasāra (*hasta-*), m., hand-wealth, movable property, J. A. i. 114¹⁵; Sum. i. 216; name of a work, G. V. 65; 75.

hatthācariya (*hasti-ācārya*), m., elephant-trainer, Vin. i. 345; J. A. ii. 94¹⁵; 221¹⁷; 411¹⁵.

Hatthalhaka, n., name of a nunnery at Anurādhapura in Ceylon, Mah. xix. 72 and ff.; Mahābodhiv. 168 and f.

hatthapalekhana (*hasta-*), licking the hands (to clean them after eating—compare the 52nd Sekhiya, Vin. iv. 198), D. i. 166; M. i. 77; 238; 307; A. i. 295; P. P. 55.

hatthābhijappana (*hatthābhijalpana*), n., incantations to make a man throw up his hands, D. i. 11; Sum. i. 97.

hatthāroha (*hasty-āroha*), m., mounted on an elephant, an elephant-driver, D. i. 51; S. iv. 310.

Hatthārohaputta, m., name of a Thera, the author of Thag. 77.

hatthalaṅkāra (*hasty-ā°*), m., elephant's trappings, J. A. ii. 46¹⁸.

hatthāvalekhana, various readings instead of *hatthāpa-*, A. i. 295.

hatthika (*hastika*), carrying in the hand, Kacc. 188.

hatthikkhandha (*hastiskandha*), m., the shoulder or back of an elephant, J. A. i. 313¹²; Mah. vi. 24.

Hatthigāma (*hastigrāma*), m., a village near Vesālī, D. ii. 123; A. iv. 212; S. iv. 109; -ka, m., an inhabitant of Hatthigāma, A. iv. 212 and ff.; S. iv. 109 and ff.

hatthigopaka (*hasti-*), m., an elephant's groom or keeper, J. A. i. 187¹⁵.

hatthidamaka (*hasti-*), m., one who tames elephants, M. iii. 132; 136.

hatthidamma, m., an elephant in training, M. iii. 222.

hatthin (*hastin*), m., an elephant, Vin. i. 218; D. i. 5;

- A. ii. 209 ; J. A. i. 358²⁵ ; ii. 102²² ; size of an elephant, Mil. 312 ; one of the seven treasures, D. i. 89 ; ii. 174 ; S. N., p. 102 ; *ekacārika -h.*, an elephant who wanders alone, a royal elephant, J. A. iii. 175⁷ ; *caṇḍo h.*, rogue elephant, M. i. 519 ; *hatthinī*, f., a she elephant, Dhp. A. 105 ; *hatthinikā*, f., the same, Vin. i. 277 ; D. i. 49.
- hatthinakha* (*hasti-*), m., a sort of turret projecting over the approach to a gate ; *-ka*, provided with such turrets, or supported on pillars with capitals of elephant heads, Vin. ii. 169.
- Hatthinika*, m., name of a son of the third Okkāka, Sum. i. 258 = *Hatthinīya*, D. i. 92.
- Hatthinipura*, n., name of a town in the Kuru kingdom, P. V. 41 ; P. V. A. 201 ; various reading *Hastinī-pura*.
- Hatthinīya*, m., one of the sons of the third Okkāka, D. i. 92 ; see *Hatthinika*.
- hatthipada* (*hasti-*), m., an elephant's foot, M. i. 184 ; S. v. 43 ; J. A. i. 94¹⁴.
- Hatthipadopamasutta*, n., the 27th and 28th Suttas of the Majjhimanikāya, the former, the *Cūḷa-H.*, M. i. 175 and ff. ; the latter, the *Mahā-H.*, M. i. 184 and ff.
- Hatthipāla*, m., the son of the Purohita of King Esukāri, a Bodhisatta, A. iii. 371 ; 373 ; iv. 135 ; J. A. iv. 476 and ff. ; vi. 30⁸.
- Hatthipālajātaka*, n., the 509th Jātaka, J. A. iv. 473 and ff. ; Sās. 99.
- Hatthipura*, n., name of a town, J. A. iii. 460¹⁹ ; Dīp. iii. 18.
- hatthippabhinna* (*prabhinnahastin*), m., a furious elephant, Dhp. 326.
- hatthibandha*, J. A. i. 135²¹ = *hatthibhaṇḍa*.
- hatthibhaṇḍa* (*hasti-*), m., an elephant-keeper, Vin. i. 85 ; ii. 194.
- hatthimagga* (*hastimārga*), m., elephant track, J. A. ii. 102¹⁰.
- hatthimaṇḍala* (*hasti-*), n., an elephant festival, J. A. ii. 46¹⁶ ; 20 ; 24.

hatthimatta (*hastimatra*), only so big as an elephant, J. A. i. 303²¹.

hatthimeṇḍa (*hasti-*), m., an elephant's groom.

hatthiyāna (*hasti-*), n., an elephant vehicle, a riding elephant, D. i. 49; Sum. i. 147.

hatthiyuddha (*hasti-*), n., combat of elephants (as a theatrical show), D. i. 6.

hatthiliṅgasakuṇa, m., a vulture with a bill like an elephant's trunk, Dh. A. 154.

Hatthirajjasuwaṇṇaguha, f., name of a cave, Sās. 135.

Hatthisāriputta, m., 'the son of the elephant-trainer,' name of a mendicant, D. i. 190; 199; 203; A. iii. 392 and ff.

Hatthisāla, n., name of a village, Sās. 119; 122.

hatthisalā, f., elephant stable, see *salā*.

hatthisippa (*hasti-śilpa*), n., the elephant lore, the professional knowledge of elephant-training, J. A. ii. 221¹⁷.

hatthisutta (*hastisūtra*), n., an elephant-trainer's manual, J. A. ii. 46²⁴ (cf. Mallinātha on Raghuv. vi. 27).

hatthisoṇḍaka, n., an under-garment arranged with appendages like elephant trunks, Vin. ii. 137.

hadaya (*hr̥daya*), n., heart. (1) The physical organ, D. ii. 293; S. i. 207 (*ettha uro hadayan ti vuttam*.—Asl. 140). (2) Thought, mind, *citta*, *mano*, M. i. 32 (*ettha cittam*.—Asl. 140); Dh. S. 6, 17 (*idha pana cittam eva abbhantaraḥṭṭhena hadayan ti vuttam*.—Asl. 140). *Chinnam h°*, a broken heart, J. v. 180²⁰.

hadayaṅgata (*hr̥°*), gone to the heart, learnt by heart, Mil. 10.

hadayaṅgama (*hr̥°*), heart-stirring, pleasant, agreeable, D. i. 4; M. i. 345; A. ii. 209; Dh. S. 1343; Sum. i. 75.

hadayaphālana (*hr̥dayasphālana*), n., bursting of the heart, J. A. i. 282²⁰.

hadayamaṁsa (*hr̥dayamaṁsa*), m., the flesh of the heart, the heart, J. A. i. 278²⁰; 347¹⁰; ii. 159¹.

hadayabheda, m., cheating in measure, Sum. i. 79.

hadayavatthu (*hr̥dayavastu*), n. (1) The basis of the heart,

the substance of the heart, Asl. 140 ; Mil. 281. (2) *Sensorium commune*, Asl. 264. (See Mrs. Rhys David's Dh. S. lxxviii. 129.)

hadayālu (*hṛ°*), good-hearted.

hadayin (*hṛ°*), benevolent, kind.

han, to strike, S. iv. 201 ; J. iv. 102⁷; ⁸; to kill, D. i. 123 ; S. N. 125 ; Dh. 405 ; *maggam* *h.*, to slay travellers on the road, J. A. i. 274¹³ ; iii. 220⁶ ; to destroy, to remove, S. N. 118 ; Dh. 72 ; *hanāsi* (pres. 2nd sing.), J. iii. 199² ; v. 460¹⁹ ; *hanti* (pres. 3rd sing.), S. N. 118 ; Dh. 72 ; *hanāti* (pres. 3rd sing.), J. v. 461²⁸ ; *hanati* (pres. 3rd sing.), J. i. 432¹³ ; *hanāma* (pres. 1st pl.), J. A. i. 200²¹ ; *hananti* (pres. 3rd pl.), S. N. 669 ; Imper. *hana*, J. iii. 185²⁰ ; *hanassu*, J. v. 311³ ; *hanantu*, J. iv. 42²⁶ ; Dh. 355 ; J. i. 368²² ; *hane* (opt.) S. N. 394 ; 400 ; *haneyya* (opt.), D. i. 123 ; S. N. 705 ; *a-hanam* (pres. part.), not killing, D. i. 116 ; *hananta* (pres. part.), J. A. i. 274¹³ ; *hanatam* (pres. part. gen. pl.), S. N. 394 ; *hantun*, *hanitum* (inf.), Kacc. 301 ; *hanissati* (fut.), J. A. iv. 102²⁵ ; *hañchati* (fut.), J. iv. 102⁹ ; *hañchema* (fut. opt.), J. ii. 418¹¹ ; *hani* (aor.), Mah. xxv. 64 ; *hanimsu* (aor. 3rd pl.), S. N. 295 ; J. i. 256⁷ ; *hanvā* (ger.), S. N. 121 ; Dh. 294 and ff. ; *hanivā*, *hanvāna*, *hanivāna*, J. iii. 185, 20 ; *hantūna* (ger.), Kacc. 301 ; *haññati* (pres. pass.), D. ii. 352 ; S. iv. 175 ; S. N. 312 ; J. i. 371¹² ; iv. 102⁷ ; *haññamāna* (pres. part. pass.), S. iv. 201 ; *hātabba*, D. M. 16 ; *hantabba* (fut. part. pass.), D. ii. 173 ; *a-hāntiya*, Mkw. ; *hanitabba* (fut. part. pass.), Kacc. 301 ; *haññimsu* (aor. pass.), D. i. 141 ; *hata* (p.p.p.), struck, killed, D. ii. 131 ; destroyed, spoilt, injured, Vin. i. 25 ; Dh. S. 264 ; J. A. ii. 175²¹ ; *reṇuhata*, struck with dust, covered with dust, Vin. i. 32 ; *hatacakkhu*, whose sight is destroyed, blind, Dh. A. 86 ; *hatatta*, n., the state of being destroyed, Dh. 390 ; *hatāvakāsa*, who has cut off every occasion (for good and evil), Dh. 97 ; *hatāvasaka*, surviving, D. i. 135 ; Sum. i. 296 ; *haneti* (caus.), to cause to kill, Kacc. 234 ; *hanāpeti* (caus.), to cause to slay, destroy, J. A. i. 262²⁸ ; caus.,¹¹ *ghātāpeti*,

Vin. i. 277; *ghateti* (caus.), to cause to slay, Dh. 405; S. N. 629; *a-ghātayanī* (pres. part. caus.), not causing to kill, S. i. 116; *ghātaye* (opt. caus.), S. N. 705; *ghātayeyya* (the same), S. N. 394; *aghātayi* (aor. caus.), S. N. 908; *ghātayi* (the same), S. N. 309; pass., *ghātīyati*, Mil. 186; 3rd, *ghātaniya*, *ghatetabba*, *ib.*

hanana, n., killing, striking, injuring, Mah. iii. 42.

hanu (ts.), f., the jaw, D. i. 11; J. A. i. 498¹⁶.

hanukā, f., the jaw, J. i. 498²¹; Sum. i. 97; Mil. 229; *hanuka*, n., the same, Vin. ii. 266; J. A. i. 461¹⁵; ii. 127²¹; iv. 188¹³; *-aṭṭhika*, n., the jaw-bone, J. A. i. 265³ and f.

hanusamhanana, n., jaw-binding, incantations to bring on dumbness, D. i. 11; Sum. i. 97.

hantar (*hantr*), m., a striker, one who kills, D. i. 56; A. ii. 116 and f.; iii. 161 and ff.; S. i. 85; Dh. 389.

handā (*hanta*), a particle implying resolution and grief, well then, come; *voici, voilà* (with pres. and fut., 1 pers. or imper. 2 pers.); alas, D. i. 106; 142; ii. 288; S. N. 153; 701; 1192; J. i. 293¹⁰; iii. 135¹⁷; J. A. i. 88¹⁸; 221²; 233¹⁵ = iii. 135²⁰; cf. Sum. i. 297 (*handati vara-sāyatthe nipato*); Dh. A. 86.

hanna, n., modesty, J. A. i. 421²⁶.

hambho (*hanho*), a particle expressing surprise or haughtiness, J. A. i. 184²³; 494²⁴; Dh. A. 299.

hammiya (*harmya*), n., a long, storied mansion which has an upper chamber placed on the topmost storey, a large building, Vin. i. 58, etc.; ii. 146; 195; Mil. 393; *-gabbha*, n., a chamber on the upper storey, Vin. ii. 152.

haya (ts.), m., a horse, V. V. lxiv. 1; J. ii. 98²⁰; Mil. 2; speed, M. i. 446.

har, 1, (1) To carry, J. A. ii. 176¹⁴; Dh. 124; to take with one, D. i. 8; 142. (2) To bring, J. A. i. 208²⁷; Dh. A. 106; to offer, J. A. i. 238⁸; S. N. 223. (3) To take, gather (fruits), Mil. 263. (4) To fetch, buy, J. I. 291¹⁷ (*mama santika*). (5) To carry away, to remove, D. ii. 160; 166; J. A. i. 282²³; S. N. 469; Mah. i. 26; to do away with, to abolish, J. A. i. 345¹¹. (6) To take away

- by force, to plunder, to steal, D. i. 52; J. A. i. 187⁷.
 (7) To take off, to destroy, to cure, J. A. i. 222³⁰ (*jīvitani*); 310²⁸ (*visam*); to kill, J. A. i. 281¹⁴; *haritum* (inf.) J. A. i. 187⁷; *jahāra* (pf.) Kacc. 243 (Müller, Pāli. Gr., p. 117, from *Jhā*); *ahāsi* (aor.), S. N. 469 and f.; Dh. 3; J. iv. 308¹⁰; *haritvā* (ger.), D. ii. 160; It. 13 and f.; *hātūna* (ger.), J. iv. 280¹⁷; *harīyati* (pres. pass.), is carried, M. i. 33; *haritabba* (fut. part. pass.), J. A. i. 187⁷; 281¹⁴; *haṭa* (p.p.p.), carried off, J. A. i. 498¹¹; Dh. A. 157; *haṭahatakesa*, with dishevelled hair, S. i. 115; *hāreti* (caus.), to cause to take, S. N. 395; to cause to be removed, to remove, J. A. i. 345¹¹; ii. 176¹; Dh. A. 220; *hāretabba*, that should be brought out of the way, J. A. i. 298¹¹; *harāpeti* (caus.), to cause to be brought, to offer, Vin. i. 245; J. A. ii. 38⁵.
hara (ts.), taking, seizing; *vayohara*, bringing age (said of grey hairs), J. i. 138²⁴; m., a name of the god Siva.
haraṇa (ts.), n., taking, seizing, removing, J. A. i. 117¹⁶, 118¹²; 232¹⁹; *kucchiharaṇa*, n., filling of the belly, J. A. i. 277²⁴.
haraṇaka, n., goods in transit, Vin. iii. 51.
haraṇī (ts.), f., a passage (by which flavours pass), Vin. ii. 137; J. A. v. 293⁵; 458²⁵; *kaṇṇamalaharaṇī*, f., an instrument to remove the wax from the ear, Vin. ii. 135.
harāy (*hrī*), to be ashamed, Vin. i. 88; ii. 292; D. i. 213; M. i. 120; It. 43; cf. *hīriy*.
hari (ts. chant), green, tawny, Dh. S. 617; Asl. 317; m., a name of the god Viṣṇu, plur. *Harayo*, D. ii. 260; n., gold, -*ssavaṇṇa*, gold-coloured, J. ii. 33²³.
haricandana (ts.), n., yellow sandal.
hariṇa (ts.), m., a deer, J. A. ii. 26¹¹.
hariṇakalaṅka (ts.), m., the moon.
hariṇaṅka (*hariṇāṅka*), m., the moon.
harita (ts.), green, Vin. i. 137; D. i. 148; S. i. 5; J. i. 87⁵; ii. 110¹⁸; J. A. i. 86³²; ii. 26¹⁰; green, fresh, Vin. iii. 16; n., green, grass, P. P. 56.
haritaka (ts.), n., a pot-herb, D. ii. 342.
haritatta (*°tva*), n., greenness, Vin. i. 96.

Haritamātajātaka, n., the 237th Jātaka, J. A. ii. 237 and ff.
haritāmātar, m., son of a green frog, J. ii. 238¹⁷.

haritāla (ts.), n., yellow orpiment, Thig. 393.

haritupatta, covered with green, M. i. 343; J. A. i. 399¹³.

harittaca (-traca), gold-coloured, Thig. 333; Thig. A. 235;
 -*kumāra*, m., name of the Buddha in a former existence, J. A. iii. 497⁹.

Haribhuñjaraṭṭha, n., the same as *Suvaṇṇabhūmi*, Sās. 11; 49.

haripada, m., gold-foot, or yellow-leg, a deer, J. iii. 184¹⁹.

haritaka (ts.), m., yellow myrobalan, Vin. i. 201; 206; J. iv. 363⁷; J. A. i. 80¹²; Asl. 320 (text *haritaka*); -*kī*, f., the myrobalan tree, Vin. i. 30; M. iii. 127.

karitakapaṇṇikā, f., the business of florist and seedsman, Vin. ii. 267.

hareṇukā (ts.), f., pea, M. i. 245; J. v. 405²⁵; J. A. v. 406¹⁸.

hala (ts.), n., a plough.

Halanka, n., name of a town, Sās. 72.

halaṃ (hi + alam), enough of; *halaṃ dāni pakāsitum*? why should I preach? Vin. i. 5 = D. ii. 36 = M. i. 168 = S. i. 136.

I. *halāhala* (ts.), m., a kind of deadly poison, J. iii. 103¹⁴; J. A. i. 271¹¹; 273²³; 380²; v. 465²⁴; Mil. 256.

II. *halāhala* (compare *halahala*), n., uproar, tumult, J. A. i. 47²¹ and ff.; Mil. 122.

Haliddarasana, n., name of a hamlet among the Koliyas, S. v. 115.

haliddā (*haridrā*), f., turmeric, Vin. i. 201; J. A. v. 89¹³.

Haliddirāgajātaka, n., the 435th Jātaka, J. A. iii. 524 and ff.

haliddi (*haridrā*), f., turmeric, M. i. 127; A. iii. 230; 233.

hara (ts.), m., calling, challenge, Dāṭh. ii. 14.

havana (ts.), n., a sacrifice, Kacc. 322.

have (*ha rai*), indeed, certainly, D. ii. 168; S. i. 169; S. N. 120; 181; 323; 462; Dhp. 104; 151; 177; 382; J. i. 31³¹; 365¹¹.

harya (ts.), n., an oblation, offering, S. i. 169; S. N. 473 and f.; 490; p. 80.

has, to laugh, to be merry, *hasati* (pres.), B. i. 28; Mah. xxxv. 59; Dhp. A. 120; *hassati* (pres.), S. N. 829; *hasi* (aor.), J. A. ii. 103¹⁴; *hāseti* (caus.), to cause to laugh, to gladden, Mah. xxxii. 46; *hāsesi* (aor.), Vin. iii. 84; *hāsayamāna* (pres. part.), making merry, J. A. i. 163²; 209¹³; 210⁸; *hāsayitrāna* (ger.), Mil. 1; *hāsāpeti* (caus.), J. A. vi. 311²⁶.

hasana (ts.), n., laughter, Dhp. A. 160.

hasamānaka, laughing, merry, Mah. xxxv. 55.

hasita (= *hr̥ṣita*, Tr.), laughing, n., laughter, mirth, B. i. 28; Dhp. A. 120; Abh. S. 2; *hasita*, J. A. i. 62¹⁰ (? read *hesita*).

hasa (*hāsyā*), ridiculous, S. N. 328; n., laughter, mirth, D. i. 19; S. N. 926; Sum. i. 72; P. V. A. 226; Mil. 266; a joke, a jest, *hassā pi*, even in joke, M. i. 415; *hassena pi*, the same, J. A. v. 481²⁷; *hassarasena*, in jest, J. A. i. 439²⁰.

I. *hā* (ts.), alas! Ap. in Thig. A. 154.

II. *hā*, to leave, S. N. 1, etc.; Dhp. 91; It. 73; J. i. 288¹⁴; J. A. i. 312¹⁸; to leave life, to give up, D. ii. 286; S. N. 589; J. v. 465⁷; to leave behind, S. N. 809; 1121; Dhp. 29; to abandon, S. N. 506; Dhp. 88; It. 55; 78; *jahāti* (pres.), S. N. 1; Dhp. 91; *jahassu* (imper.), S. N. 1121; *hessāmi* (fut.), J. iv. 415¹⁹; *hassāmi* (fut.), J. iv. 420²⁰; v. 465⁷; *hāhasi* (fut. 2nd sing.), J. iii. 172²⁶; *jahissarā* (fut.), Dhp. A. 95; *jahissāmi* (fut.), J. iv. 415¹⁹; *jahissasi* (fut.), J. A. iii. 173⁴; aor. *jahi*, J. v. 469¹⁵; pl. °imsu, J. iv. 314¹⁶; *hātum* (inf.), Pgd. 4; *jahitum* (inf.), J. A. i. 312¹⁸; Dhp. A. 91; *hitvā* (ger.), D. ii. 286; S. N. 284; It. 55; *hitvāna* (ger.), D. ii. 286; S. N. 60; *jahitvā* (ger.), Dhp. A. 277; *jahetvā* (ger.), S. N. 500; *hāyati* (pres. pass.), is left behind, falls short, D. ii. 208; J. i. 181²⁰; decreases, decays, D. ii. 118; S. N. 817; P. P. 71; J. A. i. 279⁹; *hāyetha*, *hāyeyya*, *hāyeyyūn* (opt. pass.), D. ii. 118; *hāyissati* (fut. pass.), D. ii. 113; *hīyati* (pres. pass.), Kacc. 257; *hīyyetha* (opt. pass.), might fall short, J. ii. 65³; *hīyamāna* (pres. part. pass.), being lost, S. N. 944; *hātabba*

(fut. part. pass.), that ought to be abandoned; *hīna* (p.p.p.), falling short, low, inferior, D. i. 98; S. iv. 88; S. N. 799; J. A. ii. 6²³; wanting, P.P. 35; base, vile, wretched, low, Vin. i. 10; D. i. 82; S. ii. 154; iii. 47; iv. 309; S. N. 903 and f.; Dh. S. 1025; Asl. 45; deprived of, S. N. 725; *hīnāya āvattati*, turns to the lower, gives up orders, returns to the world, Vin. i. 17; S. ii. 231; iv. 191; Ud. 21; *hīnāya vattati*, the same, J. A. i. 276¹⁰; *hīnāyāratta*, who returns to the world, M. i. 462; S. ii. 50; iv. 103; J. A. i. 206²³; *jahita* (p.p.p.), left, S. N. 231; J. A. i. 311²; *jahitaka*, the same, J. A. i. 310²²; *hāpeti* (caus.), neglects, omits, A. iv. 25; Dh. 166; J. A. iv. 182²; *ahāpetvā*, without omitting anything, fully, A. ii. 77; Sum. i. 99; *attham hāpeti*, loses one's advantage, fails, S. N. 37; J. i. 251²; postpones, delays the performance of, J. A. iii. 448²²; causes to reduce, beats down, J. A. i. 124²³; ii. 31⁸; is lost, S. N. 90 (? read *hāyati*).

III. *hā*, to go; *hātabba* (fut. part. pass.), Nett. 7; 32 (comm. *gametabba*, *netabba*).

hātaka (ts.), n., gold, A. i. 215; Thig. 382; J. v. 90²⁷.

hātūna, see *har*.

I. *hāp*, 10, see *hā* (II.) [*aggini*].

II. *hāp*, 10, *hāpeti* (Sa. *hārayati*), to keep up, to cultivate, J. iv. 221²⁰; = v. 201²¹ = vi. 565⁵ (= *jalito*, *hāpito* [*aggi*], comm.); v. 195²² (*hāpeti* = *jahabi*, comm.); cf. *hā*.

hāna (ts.), n., relinquishing, falling off; -*bhāgiya*, conducive to relinquishing (of perversity and ignorance), A. ii. 167; Nett. 77.

hāni (ts.), f., decrease, loss, S. ii. 206; 242; J. A. i. 338²; 346⁷; falling off, waste, Mah. xxxiii. 103.

hāyana (ts.), n., diminution, decay, D. i. 54; Sum. i. 165.

hāyin, abandoning, leaving behind, S. N. 755 = It. 62.

hāra (ts.), m., a pearl necklace, Dh. A. 94; denomination of the first sections of the *Netti Pakaraṇa*, Nett. 1 and ff.; 195.

hāraka, f. *hārikā*, carrying, M. i. 385; J. A. i. 134⁷; 479¹⁸; *sattha-h.*, an assassin, Vin. iii. 73.

Hāraḡaja, m., a class of gods, D. ii. 260.

hārahārin, f. -ī, tearing, rapid, A. iv. 137 (*rukḡḡhanaḡaveluā-dīni haritabbāni haritum samattho*, comm.).

hāri (ts.), attracting, charming, S. iv. 316.

hārika, carrying, D. ii. 348; m., name of a Coraghātaka at Rājagaha, S. ii. 260; Vin. iii. 107.

hārinika (ts.), m., a deer-hunter.

Hārīta, m. (1) A Mahābrahmā, D. ii. 261; Sum. i. 40; Mahābodhiv. 64. (2) Name of a young Brāhmana, J. iii. 498²⁶; 501¹⁴; J. A. iii. 498¹⁷ and ff. (3) Name of a Thera, the author of Thag. 29; 261-263.

Hārītajātaka, n., the 431st Jātaka, J. A. iii. 496 and ff.; 534²⁷; v. 117²⁶.

hārin, f. -nī, taking, carrying, J. A. i. 133²¹; robbing, J. i. 204³.

hāriya, carrying, Ap. in Thig. A. 200; V. V. l. 9; V. V. A. 212.

hālidda (*hāridra*), yellow, Kacc. 190.

Hāliddikāni, m., name of a householder in the Avanti country, S. iii. 13; iv. 115.

hāva (ts.), m., coquetry, dalliance.

hāvaka, m., one who performs a sacrifice, Kacc. 323.

hās, 10, see *has*.

hāsa (ts.), m., laughter, mirth, joy, Dh. 146; J. v. 112²⁴; J. A. i. 33¹⁹; ii. 82¹⁶; -*dhamma*, m., merriment, sport-ing, Vin. iv. 112.

hāsupañña, of bright knowledge, wise, M. iii. 25; S. v. 376 and ff.; J. A. iv. 136²⁴; -*tā*, f., wisdom, S. v. 412; A. i. 45, various reading *hāsa*-.

hi (ts.), for, because, indeed, surely, Vin. i. 13; D. i. 4; Dh. 5; S. N. 21, etc.; *hi* (in the verse), J. iv. 495⁶; *tena hi*, well then, Dh. A. 89, etc.; *h'etanī*=*hi etanī*, thus, no *h'etanī*, not so, D. i. 3, etc.; *hevaṃ*=*hi evaṃ*, so, etc.

hiṃ, v. *hiṃkāra*.

hiṃs (ts.), to hurt, injure, D. ii. 243; S. N. 515; Dh. 132; to kill, M. i. 39; Dh. 270; *hiṃsāpeti* (caus.), P. V. A. 123.

hiṃsana (ts.), n., striking, hurting, killing, Mah. xv. 28.

hiṃsā (ts.), f., injury, killing, J. i. 445³⁰; *hiṃsa-mano*, wish to destroy, Dh. 390.

hiṃsāpana, n., injuring.

hiṃsitar, n., one who hurts, D. ii. 243.

hikkā (ts.), f., hiccough, Saddhammop. 279.

hiṅkāra, m., uttering the sound *hiṃ*, Smp. 337.

hiṅgu, n., the plant asafœtida, Vin. i. 201; V. V. A. 186.

hiṅgulaka, m., vermilion, V. V. A. 4; 168; *-likā*, f., the same, V. V. A. 324.

Hiṅgulapabbata, m., a mountain in the Himālaya, J. A. v. 415²³.

hiṅguli (ts.), m., vermilion, Mah. xxvii. 18.

hita (ts.), useful, suitable, beneficial, friendly, P. P. 457 f.; Dh. 163; m., a friend, benefactor, Mah. iii. 37; n., benefit, blessing, good, Vin. i. 4; S. N. 233; A. i. 58; ii. 96 and ff.; 179; It. 78 and f.

hitakara (ts.), m., a benefactor, Mah. iv. 65; Kacc. 268.

hitānukampin, friendly and compassionate, D. i. 4; 227; S. N. 693; J. i. 241⁷; 244⁷.

hitūpacāra (*hita-upa*-), m., beneficial conduct, saving goodness, J. A. i. 172⁶.

hitesin (*hitaṣin*), desiring another's welfare, well-wisher, M. ii. 238; S. iv. 359; v. 157; *-ta*, f., seeking another's welfare, Dh. S. 1056; Asl. 362.

hitva, see *ha* (II.).

hintala (ts.), m., a kind of palm, *Phoenix paludosa*, Vin. i. 190.

hima (ts.), cold, frosty, Asl. 317; n., ice, snow, J. A. iii. 55¹⁶; *-pātasamaya*, m., the time when snow is falling, Vin. i. 31; M. i. 79; *-vata*, m., the wind of the winter, J. A. i. 390²¹.

Himagiri, m., the Himālaya, Mil. 2.

himarat (ts.), snowy, J. v. 63¹³; m., the Himālaya mountain, the king of mountains; *Himara* (nom.), A. iii. 240; S. ii. 137; v. 164; J. vi. 204¹³; J. A. vi. 580⁵; *-rantam* (acc.), M. iii. 166; 177; A. iii. 44; S. ii. 138; v. 63; J. i. 6²³, etc.; J. A. i. 7⁴, etc.; Mahābodhiv. 2; *-ram* (acc.), J. vi. 272⁴; *-rantena* (instr.), J. A. i. 140²⁸;

Sās. 13; *-vantā* (abl.), J. A. i. 304¹; *-vantato* (abl.), P. V. 29; J. A. i. 140²⁴; *-vato* (gen.), S. ii. 137; v. 148; 164; J. iv. 281³ and ff.; J. A. v. 392¹⁸, etc.; *-vantassa* (gen.), S. N. 422; J. i. 6²⁴, etc.; P. V. 63; *-vatī* (loc.), J. A. ii. 396¹⁶, etc.; P. V. A. 152; V. V. A. 104; Mahābodhiv. 113; Sās. 164; *-vante* (loc.) J. A. i. 6¹¹, etc., P. V. A. 75; 153; Dīp. viii. 10; Sās. 68; *-vataṃ* (gen. pl.), Mil. 242, in compounds *-vā-*, Thig. 692; Dīp. vi. 3; *-vanta-*, Vin. ii. 161; D. i. 92; P. V. A. 162, etc.

Himavantapadesa, m., the Himālaya region, S. i. 116; J. A. i. 280²⁶; Dh. A. 153.

Himavantapassa, m., the slopes of the Himālaya, Vin. ii. 161; iii. 147; D. i. 92; S. i. 61; J. A. i. 218¹⁸, etc.

Himavantavaṇṇanā, f., part of the Vessantarajātaka, J. A. vi. 496 and ff.

Himācala (ts.), m. the Himālaya.

hiyyo (*hyas*), yesterday, Vin. i. 28; ii. 77; J. A. i. 70²¹; 237³⁰; v. 461¹⁶; Dh. A. 227¹⁶; Mil. 9; cf. *hīyo*.

hirañña (*ṇya*), n., gold, Vin. i. 245; 276; S. N. 285; 307; 769; gold-piece, S. i. 89; J. A. i. 92²²; often together with *suvaṇṇa*, Vin. i. 150; D. ii. 179; *hiraññasuvaṇṇaṃ*, gold and money, M. iii. 175; J. A. i. 341³⁰; *hiraññoloka-nakamma*, n., valuation of the gold, J. A. ii. 272⁸.

hiraññagabbha (*ṇyagarbha*), m., a name of the god Brahmā. *Hiraññavaratī*, f. (1) A river, D. ii. 137. (2) A town, J. vi. 269⁴; J. A. vi. 270^{10; 11}.

hirika (*hrika*), shame, in compound; *ahirika*, shameless, unscrupulous, A. ii. 219; P. P. 19; It. 27 (*ahirika*); *ahirika*, n., unconscientiousness, P. P. 19; *chinnahirika*, shameless, J. A. i. 258⁶.

Hirijātaka, n., the 363rd Jātaka, J. A. iii. 196 and f.

hiriya (*hrī*), to blush, to feel conscientious scruple, Dh. 6, 30; P. P. 20; 24; Mil. 171; cf. *harāy*.

hiriya (*hrī*), m. and n., shame, conscientiousness, V. V. A. 194.

hirivera (*hrī*°), n., a kind of Andropozon, Sum. i. 81.

Hirisutta, n., the third Sutta of the Cūlavagga of the Sutta Nipāta, S. N., p. 44 and f.

hiri (*hri*), f. (1) Shame, bashfulness, loathing of sin, conscience, S. i. 33; S. N. 77; 253; 719; P. P. 71; J. i. 129²¹; J. A. i. 207¹⁷, Nett. 50; 82; explained, P. P. 23 and f.; opposed to *ottappa*, fear of sin, A. i. 51; It. 36; Nett. 39; the difference between the two explained, J. A. i. 129²³ and ff.; Asl. 124; *hiri-otappa*, n., shame and fear of sin, J. i. 129²¹; It. 36; Dh. A. 303; *hirottappa*, n., the same, M. i. 271; S. ii. 220; It. 34; J. A. i. 127⁹; 206²⁷; 207¹⁴; Dh. A. 240; *hirikopina*, n., a cloth to cover the pudenda, M. i. 10; *hirinisedha*, restrained by conscience, S. i. 7; 168 = S. N. 462; Dh. A. 143; *hiribala*, n., the power of conscientiousness, A. ii. 150; Dh. S. 30; 101; *hirīmat*, bashful, modest, conscientious, It. 97; P. P. 23; *hirīmat*, the same, S. ii. 207 and f.; iv. 243 and ff.; A. ii. 227; *hirimana*, modest in heart, conscientious, D. ii. 78; M. i. 43; S. ii. 159. (2) Name of one of the daughters of Indra, J. v. 393¹²; J. A. v. 392²¹, etc.

hirīka, various reading instead of *hirika*, which see.

hīlād (*hlād*), to be glad.

hīlāda (*hlāda*), m., pleasure.

hīl (*hīd*) (1) only caus. *hīleti*, to be vexed, to grieve, S. i. 108; to vex, grieve, V. V. lxxxiv. 46; (10) to scorn, disdain, feel contempt for, D. ii. 275; S. N. 713; J. ii. 258²⁰; *hīlita* looked down upon, Vin. iv. 6; Sum. i. 256; Mil. 227; 229.

hīlana, n., scorning, disdain, Mil. 357.

hīna, see *hā* (II.).

hīnaka (ts.), wanting, deprived.

hīnajacca (*-jātya*), low-caste, low-born, J. A. ii. 5²³; iii. 452¹⁰; used of a Brāhmaṇ, J. A. v. 257³¹.

hīnavāla, m., who has lost his disputes, S. N. 827.

hīnādhimutta (*°kta*), having low inclinations, P. P. 26; *-ika*, the same, S. ii. 157; It. 70.

Hīyagalla, n., name of a place, Mahābodhiv. 136.

hīyati, see *hā* (II.).

hīyattanna (*hyastana*), belonging to yesterday; -*nī*, f., the imperfect, Kacc. 229.

hīyo (*hyas*), yesterday, Kacc. 229; see *hiyyo*.

hīra (ts.), m., a necklace, V. V. A. 176; a small piece, splinter, J. A. iv. 30¹⁴; *hīrahīraṇ kar*, to cut to pieces, to chop up, Dh. A. 176; J. A. i. 9¹.

hu (ts.), to sacrifice; *jūhati* (pres.), S. N., p. 79; Payoga-siddhi, II. 72, Thag. 343; *jūhati*, *jūhato* (pres. part. gen. sing.), S. N. 428; *jūhitrā* (ger.), S. N., p. 79; *jūhoti*, *jūhvati*, Kacc. III. 7; fut. *jūhissāmi*, S. i. 166²⁰ (*aggīṇi*); aor. *jūhin*, Thag. 341; *huta* (p.p.p.), Vin. i. 36 = J. i. 83¹⁸; D. i. 55; Sum. i. 165; P. P. 21; Dh. S. 1215; *hutavat* (perf. part. act.), one who has sacrificed, Kacc. 281; caus. *hāpeti*, v. II. *hāp*.

hum, the sound *hum*, V. V. A. 77.

hukku, the sound uttered by a jackal, J. A. iii. 113²².

hukkāra, m., uttering the sound *hum*, roaring.

hutāvaha (ts.), m., fire.

hutāvin, who has sacrificed, Kacc. 281.

hutāsana (°*śana*), m., fire, Dāṭh. ii. 43; Tel. 23.

hutta (*hotra*), n., sacrifice, V. v. *aggī-hutta*.

hupeyya, it may be, Vin. i. 8 = *hureyya*, M. i. 171; see *bhū*.

huraṇ, there, in the other world, in another existence, prp. w. acc., on the other side of — *i.e.*, before, S. N. 1084; usually in the connexion *idha vā huraṇ vā*, in this world or the other, S. i. 12; Dh. 20; S. N. 224 = J. A. i. 96²⁴, etc.; *hurāhuraṇ*, from existence to existence, Dh. 334; Dh. A. 409; Morris (J. P. T. S., 1884, p. 105) compares Marāṭhī *hur^ahur*, regretting, uneasy, hankering, and translates 'eagerly, hankeringly.'

husā (*snuṣā*), f., a daughter-in-law.

hukukajātika, m., a *hukuka* Brāhmaṇ, a Brāhmaṇ uttering and putting confidence in the sound *hum*, Vin. i. 2; Ud. 3; *nihukuka* who does not confide in the sound *hum*, Vin. i. 3; see J. P. T. S., 1897-1901, p. 42.

hūti (ts.), f., calling, challenging, S. i. 208.

- he* (ts.), a vocative particle, eh, he, M. i. 125.
- heṭṭhato* (from following), below, from below, Dh. S. 1282; 1284; Mah. v. 64.
- heṭṭhā* (*adhaṣṭāt*), down, below, Vin. i. 15; D. i. 198; It. 114; J. A. i. 71²; prp. w. gen. (abl.) or compound; under, J. A. i. 176⁷; ii. 103¹; lower in the manuscript —i.e., before, above, J. A. i. 137¹⁵; 206¹⁸; 350⁸, etc.; lower, farther on, J. A. i. 235²⁴.
- heṭṭhānāsikasota*, n., the lower nostril, J. A. i. 164¹¹.
- heṭṭhābhāga*, m., the lower part, the part below, J. A. i. 209¹; 484²³; Dh. A. 78.
- heṭṭhābhūmi*, f., ground floor, Dh. A. 250.
- heṭṭhāmagattaya* (*-mārgatraya*), n., the three lowest paths (*sotāpanna*, *sakidāgāmin*, *anāgāmin*), Dh. A. 421.
- heṭṭhāmañca*, m., a platform outside a house under the eaves, a sty, J. iv. 365⁴; J. A. i. 197¹²; ii. 419²⁵.
- heṭṭhāvāta*, n., the wind below, blowing down from, J. A. i. 481¹⁴.
- heṭṭhāsana*, n., a lower seat, J. A. i. 176⁹.
- heṭṭhāsīsaka* (*-śīrṣa*), head downwards, J. A. iii. 13¹⁹.
- heṭṭhima*, lower, lowest, Vin. iv. 168; Dh. S. 1016; Saddhammop. 238; 240; 256; *-koṭi*, the lower end, Dh. A. 261; *-tala*, the lowest level, J. A. i. 202¹³; *-sākhā*, the lowest branch, Dh. A. 157; *-gāthā*, preceding stanza, Dh. A. 369.
- heṭṭhimantena*, at least.
- heṭṭh* (ts.), 10, to harass, worry, injure, J. iv. 446²⁰; 471²; *ahēṭṭhayaṇ* (pres. part.), Dh. 49; S. i. 21; *ahēṭṭhayāna* (pres. part. mod.), S. i. 7; iv. 179; *heṭṭhayita* (p.p.p.), J. iv. 447².
- heṭṭhaka*, m., one who harasses, a robber, J. iv. 495¹³; J. A. iv. 498²².
- heṭṭhānā*, f., harassing, D. ii. 243; C. 82.
- hetan* = *hi etan*, It. 76, etc., see *hi*.
- heti* (ts.), f., a weapon.
- hetu* (ts.), m. (1) Cause, reason, S. i. 134; Dh. S. 595; 1053; often together with *paccaya*, S. iii. 69-71; D. i. 53; ii. 107; M. i. 407; the difference between the two

explained, Nett. 78 and ff.; Asl. 303. More particularly in Abhidhamma, the six *mūlāni* or bases of good and bad karma—viz., *lobha*, *dosa*, *moha*, and their opposites, Dh. S. 1053 f., Paṭṭh. p. 1. Four kinds of *hetu* are distinguished in Asl. 303. *hetu* (abl.), on account of, by means of, for the sake of, D. i. 14; M. ii. 187; A. i. 189; S. N. 775; 1131; Dh. 84; J. i. 365¹⁵; J. A. i. 238¹⁸. (2) Suitability to the attainment of Arahatsip, one of the eight conditions precedent to becoming a Buddha, B. ii. 59 = J. i. 14¹⁶; 44²⁰; J. i. 45⁸; J. A. i. 14²³ ff. (3) logic, Mil. 3.

hetuka, at the end of a compound, causing, caused by, Mah. i. 45; *pahātabbahetuka*, the causes of which are to be put away, Dh. S. 1009.

hetuja, rising from a cause.

hetuppabhava (°*prabhava*), rising from a cause, conditioned, Vin. i. 40, etc.

hetumat, having a cause.

hetuye, to become, B. ii. 10 = J. i. 4¹; see *bhū*.

Hetuvāda, m., name of a sect, K. V. A. 153 and ff.; *ahetuvāda*, name of a sect, S. iii. 73.

hetuso (°*śas*), *vipākay* = *pajānāti*, to know a result by way of its cause, S. v. 304.

hema (*hema*n), n., gold, D. ii. 187.

Hemaka, m., name of one of Bāvarī's disciples, S. N. 1007; 1084; 1124.

hemanta (ts.), m., the winter, J. A. i. 86²⁸; Mil. 274.

hemantika, destined for the winter, wintry, Vin. i. 15; 31; M. i. 79.

Hemamalā, f., name of a princess, Sās. 28.

Hemamālaka, n., a Dagoba at Anurādhapara, Mah. xv. 167, etc.

hemavaṇṇa (°*rṇa*), of golden colour, D. ii. 134; Thig. 333; Thig. A. 235; Asl. 317.

Hemavata, m. (1) Name of a yakkha, S. N. 154. (2) A sect, Mah. v. 9; Mahābodhiv. 97.

hemavataka, m., belonging to, living in the Himālaya, J. A. i. 506¹⁰; 16; iv. 437²⁰; name of a sect = Hemavata, K. V. A. 5; -*tika*, the same, Dīp. v. 54.

Hemavatasutta, n., the 9th Sutta of the Uragavagga of the Sutta Nipāta, S. N. 27 and ff.

Hemavatā, f., name of a river in the Himālaya, J. iv. 438²⁰.

Hemā, f., name of a Bhikkhuni, Dip. xv. 78 ; xviii. 11.

Hemāsā, f., name of a Bhikkhuni, Dip. xviii. 24.

heyya (*hēya*), to be abandoned, Kacc. 275 ; see *hā* (II.).

heraññika, m., a treasurer, J. A. i. 369¹⁴ ; iii. 193²⁶ and f. ; Sum. i. 315 ; Mil. 331.

Heraññikāni, m., name of a Thera, the author of Thag. 145-146.

helā (ts.), f., a sport, dalliance.

hera (*hi-eva*), quite, just, exactly, Dhp. 47 ; Dhp. A. 233 ; 403.

herañ, see *hi*.

hes (*hreṣ*) (1) to neigh, J. A. i. 51¹³ ; 62¹⁰ (text *has*) ; *hesita*, n., neighing, xxiii. 72.

hesā (*hreṣā*), f., neighing, Dāṭh. v. 56.

hessati, (1) fut., from *bhū* ; (2) fut., from *hā* (II.).

hehiti, fut. 3rd sing., from *bhū*, B. ii. 10 = A. i. 4¹.

hotabba (*bhavitāya*), that ought to be, see *bhū*.

hoti, see *bhū*.

homa (ts.), m. and n., oblation, D. i. 9 ; Kacc. 314.

horāpātaka (ts.), m., an astrologer, Mah. xxxv. 71.

VIII

NOTES BY HARINĀTH DE, M.A.

I. PĀṆINI AND BUDDHAGHOSA.

IN the VISUDDHIMAGGO (p. 423 of the Burmese edition, '*Indriyasaccaniddeso*') we read :

'Ko pana nesam indriyattho namāti, Indalingattho indriyattho. Indadēsitattho indriyattho. Indaditthattho indriyattho. Indasitthattho indriyattho. Indajutthattho indriyattho. So sabbo'pi idha yathāyogaṃ yujjati. Bhagavā hi sammāsambuddho paramissariyabhavato indo. Kusalākusalaṃ ca kammam. Kammesu kassaci issariyābhavato. Tenevattha kammasanjanitāni tāva indriyāni kusalākusalakammaṃ ullingenti. Tena ca sitthanīti indalingatthena indasitthatthena ca indriyani. Sabbānevapane-tāni Bhagavatā yathābhū tato pakāsītāni ahhisambuddhāni cā'ti indadesitatthena indaditthatthena ca indriyāni. Teneva Bhagavatā munindena kānici gocarasevanāya kānici bhavarāsevanāya sevītānīti indayutthatthēnāpi indriyāni.'

Buddhaghosa goes on to add :

'Api ca āhipaccasankhātena issariyatthēnāpi ētāni indriyāni. Cakkhuviññāṇādippavattiyamhi cakkhādīnaṃ siddhaṃ āhipaccaṃ. Tasmiṃ tikkhetikkhattā mande mandattāti. Ayam tāv' ettha atthato vinicchayo.'

These explanations of *indriya* are evidently a reminiscence of Pāṇini, v. 2, 93.

'Indriyam indralingam indradṛṣṭam indrasrṣṭan indrajṣṭam indradattam iti va,' which sutra is thus translated by Böhtlingk: "Indriya" bedeutet "Indra's Glied" "Von Indra gesehen" "Von Indra geschaffen" "Von Indra erwünscht" oder "Von Indra gesehen."

This shows conclusively that Pāṇini the grammarian lived before Buddhaghosa, and that those who, like Professor Pischel, maintain that he lived in the sixth or seventh century A.D. are wrong.

The first historical mention of Pāṇini, I think, occurred in a copper-plate grant of the seventh century A.D., which was edited, I think, by my distinguished countryman, Professor Ram Krishna Gopal Bhandarkar in the first volume of the *Indian Antiquary*.

II. A NOTE ON THE WORD 'LANKĀRO.'

In the *Silānisaṃsa jātaka* (Fausböll, ii. 112) occurs the phrase, 'soraṇṇamayo laṅkāro.'

In Vol. II. of the Cambridge University Press translation of the *Jātakas*, Mr. Rouse, the translator, omits the phrase altogether, and adds the following note :

'*Lākāro* or *lankāro* : I do not know what the word means. Professor Cowell suggests "anchor," the modern Persian for which is *langar* (لنگر).'

With all respect to the memory of my dear and revered teacher, Professor Cowell, at whose feet I learnt the elements of the Pali language, I venture to suggest that the word means 'a sail.' My authority for this signification is a passage from Buddhaghosa's *Visuddhimagga* (p. 110 of the Burmese edition *Pāṭharikasīṇaniddeso*) :

'Yathā ca acchekeko niyāmako balavavāte *lankāraṃ* pūrento nāvāṃ videsaṃ pakkhandāpeti. Aparo acchekeko mandavāte *lankāraṃ* oropento nāvam tattheva ṭhapeti. Cheko pana mandavāte *lankāraṃ* puretva balavavāte addhalankāraṃ pūretva sotthina icchitathānam pāpuvāti.'

III. A NOTE ON A PASSAGE IN PRAJÑĀKARAMATI'S COMMENTARY ON S'ĀNTIDEVA'S BODHICARY-ĀVATĀRA.

(1-4. 'Kṣhaṇa-sampad iyam sudurlabhā pratilabdha purushārthasādhani,' etc.)

Prajñākaramati's commentary on the passage referred to above runs as follows :

‘Ashtākṣhaṇa-vinirmuktasya kṣhaṇasya sampattiḥ sama-gratā. Iyam sudurlabhā. Sushṭu duḥkkena labhyat’ iti kathañcit prāpyā.

‘Mahārṇava-yuga-ccidra-kurma-grivārpaṇopamā.’

On this last simile Professor Louis de la Vallée Poussin cites Kern’s *Saddharmapundarikā* (p. 423) :

‘As the entering of the tortoise’s neck into the hole of the yoke *formed* by the great ocean,’ and the note thereof, ‘I am as unable to elucidate this comparison as Burnouf was . . .’—‘It is as unlikely to happen as if a tortoise should put its neck into a hole opening every yuga in the world’s ocean.’

This simile is thrice referred to in Pali books. For instance, we read in the *Therīgāthā* 500 (No. 73. ‘The Gāthās of Sumedhā’) :

‘Sara kāṇakacchapam pubbe samudde aparato ca yugac-chidam.

Siraṃ tassa ca patimukkam manussalābhamhi opamam.’

Again, compare Buddhaghosa’s *Atthasālini* (Dr. E. Muller’s edition, p. 60, § 191) :

‘Yo pan’ esa atṭhahi akkhaṇehi parivajjito (correct Muller’s “parivattito”) navamo khaṇo patirupadesavāsā-diko ca catucakkasankhāto okāsatṭhena khaṇo vutto so manussatta-buddhuppāda-saddhammaṭṭhi-ādikaṃ (correct Muller’s “Sammādiṭṭhiādikaṃ”) khaṇasamaggiṃ vinā natthi. Manussattādinaṃ ca kāṇakacchapopamādihi (correct Muller’s “Kacchopamādihi”) dullabhabhavo iti khaṇassa dullabhattā sutṭhutam khaṇāyattam lokuttaradhammā-naṃ upakārabhūtaṃ kusalaṃ dullabhavaṃ eva. Evam etesu khaṇasankhāto samayo kusaluppattiyā dullabhabhavaṃ dipeti.’

The above passage throws considerable light on the extract quoted from the commentary on Bodhicaryāvatāra. The original passage in which the comparison first occurs is to be found in the Bālopaṇḍitasuttaṃ in Majjhima Nikāya (No. 129, p. 169 of vol. iii. of Mr. Chalmers’s edition, = S. v. 455) :

‘ Seyyathāpi puriso, bhikkhave, ekacchigalaṃ yugaṃ samudde pakkhipeyya, tam enam puratthimo vāto pacchi-mena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya dakkhiṇo vāto uttarena saṃhareyya ; tatr’ assa kāṇo kacchapo ; so vassasatassa accayena sakiṃ ummujjeya.—Tam kiṃ maññatha, bhikkhave ? Api nu so kāṇo kacchapo amukasmim ekacchigale yuge gīvaṃ paveseyyāti ? ’ ‘ Yadi nūna, bhante, kadāci karhaci dighassa addhuno accayenāti. ’

‘ Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amukas-mim ekacchiggale yuge gīvaṃ paveseyya, tato dullabhata-rāhaṃ, bhikkhave, manusattam vadāmi sakiṃ vinipātaga-tena bālena. ’

IX

COLLATION OF THE SIAMESE EDITION OF THE ITI-VUTTAKA

JUSTIN HARTLEY MOORE, A.M.

IN working upon a translation of the Iti-vuttaka, a text which has been admirably edited by Professor Windisch in the Pāli Text Society publications, 1890, I have found it especially serviceable and interesting to make a thorough comparison of Windisch's edition with a copy of the King of Siam's text. I have had access to the latter in the elaborate edition of the Buddhist 'Tipiṭaka' in thirty-nine volumes, which was presented to Columbia University, among several other American institutions of learning, through the munificence of this enlightened Oriental ruler. A careful list of the titles included in the Siamese edition was prepared by Professor C. R. Lanman, of Harvard University, and published in the 'Journal of the American Oriental Society,' Proceedings, April, 1895, p. ccxlv. As shown by this list, the 'Iti-vuttaka' forms part of vol. xxv. in the series, pp. 185-261. The Siamese alphabet is the script used throughout the edition, and it may be that the employment of this unfamiliar alphabet has prevented the volumes from being more generally studied by Western scholars, than would have been the case had a Roman transliteration been used. On this account, therefore, the following collation of a small part of the set may be found serviceable, and may indicate how closely this Siamese edition agrees in its readings with other texts already published in Europe, and also in what respect it differs from the Windisch text.

In regard to the abbreviations employed, the symbol S. refers to the King of Siam's edition. The large numerals refer to the 112 divisions of the Pāli text, as marked in Windisch's edition, the small numerals to the lines of the prose passages in these 112 divisions, while the letters *a, b, c*, etc., have reference to the lines of the poetical selections. Where, in a few instances, these latter contain more than twenty-six lines, the twenty-seventh line is numbered *a*¹, the twenty-eighth *b*¹, etc.

In the following list I have made comparison only between the two editions in question, and have not deemed it necessary to make a detailed comparison with the manuscript readings cited by Windisch in his footnotes. The two editions are identical in all respects, therefore, with the exception of the following citations :

5 ^a	makkhitaṣe	23 ⁷	samadhiggayha
7 ^d	sabbaṃ dukkhaṃ	24 ^m	ariyañcatthaṅgikaṃ
8 ^e	pahantvāna	26 ⁱ	datvāna
8 ^e	°abhibbhuno	26 ^m	te ca saggagatā
8 ^b	sabbaṃ dukkhaṃ	27 ^{3, 10}	puññakiriyaṇat°
14 ^b	yenevaṃ	27 ⁷	candappabhāya kalam
14 ^d	āvutā	27 ⁸	yeva tāni
14 ^e	pahantvāna	27 ^{8, 9, 12}	virocate
15 ^e	etamādinavaṃ	27 ¹⁴	sarada samaye viddhe
15 ^f	taṇhaṃ duk°		vigata°
16 ¹	uttamarahatā	27 ¹⁴	°āhake deve ādicco
16 ⁴	karitvāna aññaṃ	27 ¹⁵	sabbaṃ ākāsaṃ tamaga-
16 ⁵	bahukāraṃ		taṃ
16 ^e	bahukāro	27 ¹⁶	abhihacca
17 ⁴	karitvāna aññaṃ	27 ^{16, 20, 22, 26}	virocate
17 ^e	mittānavacanaṃ	27 ^{18, 23}	°kiriyaṇat°
20 ^e	etamatthaṃ byā°	27 ^a	omit ca
22 ⁸	punarāgamāsiṃ	27 ^c	tanū
22 ¹⁶	°viriyappatto	27 ^e	insert tatiyavaggo tatiyo
22 ^b	sukhund°	27 ⁱ	insert tass(uddānaṃ)
22 ^e	abyāpajjaṃ	27 ^{end}	omit dve dhamme anuk-
23 ³	samadhiggayha		kaṭi

28 ¹	<i>insert</i> Itivuttake Duk-	49 ⁸	<i>omit</i> kho
	kanipātassa Paṭha-	49 ¹¹	ayaṃ attā
	mavaggo	49 ¹³	yāthāvan-ti
28 ^c	<i>insert</i> kho <i>after</i> imehi	49 ¹⁸	<i>insert</i> ca <i>after</i> cakkhu-
28 ^d	aguttāni ca		manto
30 ⁴	katapāpo kataluddho	49 ^e	sace bhūtaṃ pariñño so
30 ^d	dosasañhitam	49 ^j	<i>insert</i> dutiyavaggo dutiyo
30 ^e	kusalakammaṃ	49 ^k	<i>omit</i> dukanipātam niṭṭhi-
34 ^a	anotappi		taṃ
34 ^d	ahiriko	49 ^v	<i>insert</i> dukkanipāto niṭ-
34 ⁱ	saññojanam		ṭhito
35 ⁴	<i>insert</i> na <i>before</i> iti	49 ^w	<i>insert</i> Itivuttako Tikani-
35 ^{5, 6}	saṃvaratthañceva		pātassa paṭhamavaggo
35 ⁶	°thañcā-ti	53 ¹⁰	accheccā
35 ^c	adesayi	53 ^a	addakkhi
35 ^f	mahesibhi	55 ^c	iti saccaparāmāso
37 ⁴	kayāyā-ti	58 ⁱ	te ve
38 ⁴	vitakko viveko ca	58 ⁱ	pāragatā
38 ⁴	abyāpajjh°	59 ^{6, 7}	paññākkh°
38 ^b	dve vitakkā	59 ^a	sīlasamā°
38 ⁱ	mārajaham	62 ⁱ	sace indri°
38 ⁿ	janataṃ mapetasoko	63 ^g	mānasā
39 ⁶	<i>insert</i> pi <i>after</i> ayaṃ	63 ^l	saṃkhyam
39 ^f	tattha pāpaṃ vir°	66 ^c	sucim socey°
40 ^f	ahiriko	67 ^c	munim mocey°
41 ^k	pihanti hāsapaññānam	67 ^d	ninhāta°
43 ^d	roganiddham	67 ^{5, 8}	savicim
43 ^f	tādabhinanditum	69 ⁹	pāragato
44 ¹⁰	paṭisamvedayati	70 ^d	<i>omit</i> idha
44 ¹³	dhātu	72 ^b	atikamma
44 ^a	dve imā	72 ^c	sabbasaṃkhāra°
44 ⁱ	°sārādhigamakkhaye	73 ^j	nirūpadhi
46 ^d	mārañjaham	74 ²¹	putto ca nesam
47 ⁵	viharato satimato sam-	74 ^f	ye ca bhavanti
	pajānassa	75 ^{6, 12, 17}	°kapanaddhika°
48 ^{2, 6}	āpāyikā	75 ⁸	mālāgandham
48 ^{3, 7}	idampahāya	75 ⁸	seyyāvasatham
48 ^h	nirayaṃ te	75 ¹⁴	°vasatham pa°
49 ⁷	na sampasīdati	75 ^d	annapān°

75 ^s	sandanto ca vārinā	86 ^t	uda vāsayaṃ
76 ^{a1}	pattapūṭasseva	87 ^{a. 19}	bij°
76 ^{b1}	sampātāṃ	87 ²⁵	paññābuddhikā
77 ^b	viññānaṃ pabbhaṃ- gunāṃ	87 ^d	samūsahataṃ
77 ^d	ajjagā	88 ^{e. a. e1}	andhatamaṃ
78 ^s	dhātuso va	88 ^{k. w}	pahiyyate tamhā
78 ¹⁰	sattehi samsandimsu samimsu	89	omit the formulas vuttam hetam, etc., and Etam attham, etc.
78 ¹⁶	omit pi	89 ^s	uttariṃ kar°
78 ¹⁷	omit sattehi saddhiṃ	89 ^{a. 11}	omit nerayiko
79 ^j	tatiyavaggo tatiyo	89 ^c	tadiminā
79	(uddān) ^a tassuddānaṃ	89	(uddān) ^a catutthavaggo catuttho
79	(uddān) ^e te dasa. omit ti	89	(uddān) ^e Itivuttako Tika- nipātassa pañcama- vaggo
79	(uddānaṃ) ^t insert Itiv- uttako Tikanipā- tassa Catutthavaggo	90 ^s	apādā
80 ^e	yodha putte	90 ¹	dvipādā
80 ^b	samgahāni	90 ⁶	omit yad-idaṃ
81 ^a	sakkāriya°	90 ¹¹	°nimmadano
82 ¹⁶	omit anāsavaṃ	90 ¹¹	vattū°
83 ²	pañcassa	90 ¹⁴	S. inserts after 'hoti' the following passage : yāvata bhikkhave sam- khatā dhammā ariyo atṭhanātiko maggo tesaṃ attamakkhā- yate. Seyyathidaṃ ? Sammādiṭṭhi sammā- samkappo sammāvācā sammākammanto sammā ājivo, sammā- vāyāmo sammāsati sammāsamaḍhi. Ye bhikkhave ariyamag- gadhamme pasannā agge te pasannā, agge
83 ^b	sahabyataṃ		
83 ^k	asaṃhira		
83 ^x	nivesaya		
84 ¹	insert bhikkhave after tayo-me		
84 ^{12. 22}	tass-eva satthuno sāvako		
84 ^{s. 17. 25}	°byañj°		
84 ^c	sekkho		
84 ^s	apāpuranti		
84 ^b	pamocanti		
85 ⁶	supatiṭṭhitāya		
86 ³	quotation marks are in- serted before dham- mānu°		
86 ⁴	°māno pana		

	kho pana pasannā-	97 ⁹	sattatam sabodhi°
	nam aggo vipāko hoti	97 ¹⁵	abhiññā
90 ¹⁷	S. omits esa bhagavato	97 ¹	jānāti
	sāvakasamgho āhu-	97 ^p	sabbapah°
	neyyo pāhuneyyo	99	S. omits the usual
	dakkhiṇeyyo añjali-		formulas before and
	karaṇiyo anuttaram		after the prose passage
	puññakkhetam lok-	94 ⁴	omit Kathañcāham bhik-
	assa		khave . . . lapitalā-
91 ⁵	inattā		panamattena
91 ⁵	bhayattā	99 ⁷	S. inserts an interroga-
91 ⁵	omit na before ājivikā		tion mark after seyya-
91 ⁶	jārāmar°		thīdam
91 ⁸	dukkhotiṇṇā	99 ⁹	omit timsam-pi jātiyo
91 ¹¹	omit so ca	99 ²⁵	S. contains the words
91 ^d	vi nassati		vacīduccaritena sam-
91 ^e	seyyaso		annāgatā, which Win-
91 ⁱ	S. has the formula Etam		disch says 'are inten-
	attham, etc.		tionally omitted in all
92 ²	piṭṭhito piṭṭhito		MSS.'
92 ^{3, 10}	abhiijhālu	99 ^{a-d}	This gāthā is not in S.
92 ⁸	maṃ na passati		Windisch says it is a
92 ^j	vūpasammati		later addition
93 ^e	omit pana	99 ^g	pattā
93 ^a	dosaggi	99 ⁿ	pañcamavaggo pañcamo
93 ^s	mohaggi	99 ^t	tikkaniṭṭhito
93 ^u	°petvāna	99 ^u	inserts Itivuttako Catu-
93 ^x	ajjhagum		kanipātassa pañca-
93 ^z	paṇḍito		mavaggo
94 ³	omit hoti	100 ³	°dharo
95 ³	nimmitasavavattino	100 ^b	sabbasattānukampi
95 ^f	paṇḍitā	101 ⁷	pūtimūttam
95 ^l	ajjhagum	101 ¹⁰	insert anavajjena ca
96 ²	āgantvā		after sulabhena ca
96 ⁵	°samyutto araham	101 ⁱ	adhiggahitā
96 ⁵	anāgantvā	102 ¹⁰	insert evam after jānato
96 ^d	°gāminanti	102 ^f	vimuttiñāṇam
96 ^k	pāragatā	103 ¹	ye keci

103 ^d na me te	109 ¹⁹ patisotaṃ-ti
104 ¹ bhikkhū	109 ^b āyatim
104 ⁷ bahukāraṃ	110 ³ 9, 14, 20, 41 omit bhikkhave
104 ¹⁰ anussatim-paṇaṃ	110 ⁴ byant°
104 ²⁴ ' pabhaṃkarā	110 ²⁰ bhikkhave bhikkhuno
104 ¹⁷ pannaṃkhandho	110 ²⁵ , 31, 36, 42 na adhivāseti
104 ^a pamojja°	110 ²⁶ byantikaroti
105 ⁴ omit bhikkhave	110 ¹ vā yadi vā tiṭṭhaṃ
105 ^b °addhāna	111 ¹ insert hotha in place of viharatha
106 ⁶ sāhuneyyāni	111 ² paṭimokkhasaṃ°
106 ¹² bahukārā	111 ³ bhayadassāvino
106 ¹⁴ omit lokassa	111 ² °pātimokkhā
106 ¹ paṇḍitā	111 ⁴ insert bhavataṃ in place of viharathaṃ
107 ¹ 4 bahukārā	111 ⁷ aṇumat°
107 ⁶ saby°	111 ⁹ kimassa
108 ⁴ omit bhikkhave bhikkhū	111 ⁹ uttarim
108 ⁵ , 10 vuḍḍhim	111 ¹³ āradhaviṇṇaṃ hoti
108 ⁹ insert imasmiṃca te after dhamma-vinayā	111 ¹⁴ , 21, 23, 36 appamuttā
108 ⁹ omit te . . . imasmiṃ	111 ³³ byāpādo
109 ⁵ saūmi	111 ⁵ ca dhammānaṃ
109 ⁶ insert rahadam after purisa	112 ³ viṣaṃyutto
109 ¹¹ ayañ-cevettha	112 ¹⁰ °brahm°
109 ¹² sotenāti	112 ¹⁹ omit tathāgato
109 ¹³ °salarupenāti	112 ^w isi
109 ¹⁶ kodhup°	112 ^{end} catukkanipāto niṭṭhito
	112 (uddānaṃ)° bahukārā

112^{end} S. inserts the following stanza :

Samgāyitva samādahamsu purā arahanto cirāṭhitiyā
tam āhu nāmena iti vuttananti iti vuttaka pāli niṭṭhitā.
idaṃ marammapotthake āgataṃ.

MISPRINTS IN THE JINA-CARITA

I AM sorry to say that several misprints, which had already been corrected, have nevertheless appeared in Dr. Rouse's edition of the Jina-Carita in the last issue of the Journal. Our readers will recollect that the late Professor Edmund Hardy points out, in his edition of the Vimāna-Vatthu Commentary (pp. xi, xii), how corrections, even when stamped upon, have a way of coming up as round as ever. The following may be noticed :

- Translation, vv. 36 and 53, *for* Diparikara *read* Dipaṇ-
kara. (This shows how easily it can be misread.)
v. 40, *for* mind of virtues, *read* mine of virtues.
v. 56, *for* Ramnaka *read* Rammaka.
v. 68, *for* Vessantasa *read* Vessantara.
v. 77, *for* Māza *read* Māyā.
v. 78, *for* geeses *read* geese.
v. 156, *for* Vejazasta *read* Vejayanta.
v. 162, *for* Kantarika *read* Kantaka.
v. 195, *for* expanse of sound *read* expanse of ground.
v. 222, *for* bent *read* went.
v. 280, *for* rājāyatama *read* rājāyatana.
v. 289, *for* Sarikhapāla *read* Saṅkhapāla (*see first*
correction).
vv. 354, 360, 371, *for* Suddhadana *read* Suddhodana.

T. W. RHYS DAVIDS.

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1899.	1904.
1. Aṅguttara, Part IV.	1. Saṃyutta, Vol. VI. (Indexes).
2. Majjhima, Vol. III., Part 1.	2. Vibhaṅga.
1900.	1905.
1. Aṅguttara, Vol. V.	1. Paṭisambhidā, Vol. I.
2. Majjhima, Vol. III., Part 2.	2. Journal, 1904-1905.
1901.	1906.
1. Vimāna-Vatthu Cy.	Duka-Paṭṭhāna, I.
2. Journal, 1897-1901.	Dhammapada Com ^y , I.

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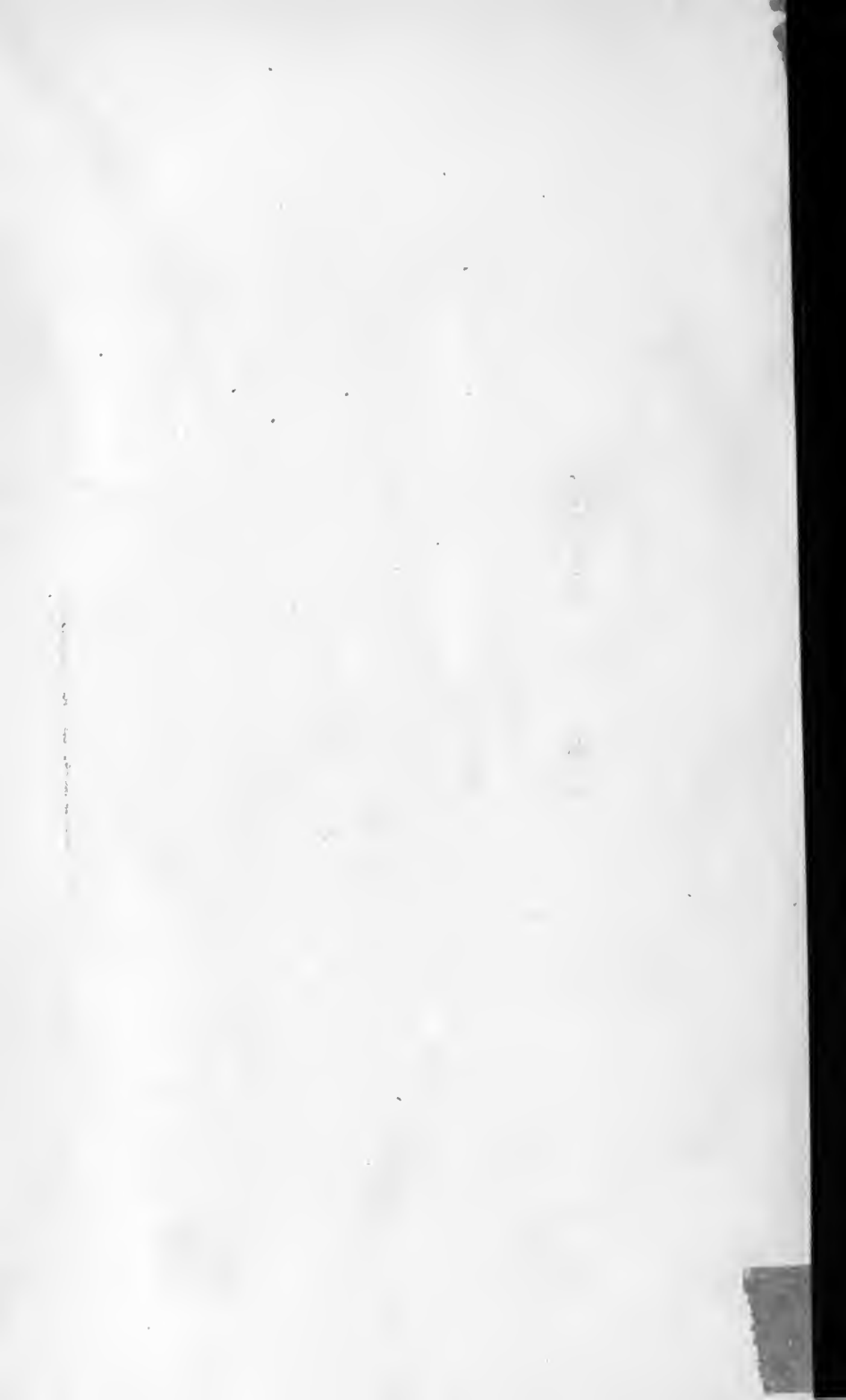
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